he Upward Trail

liam Axling

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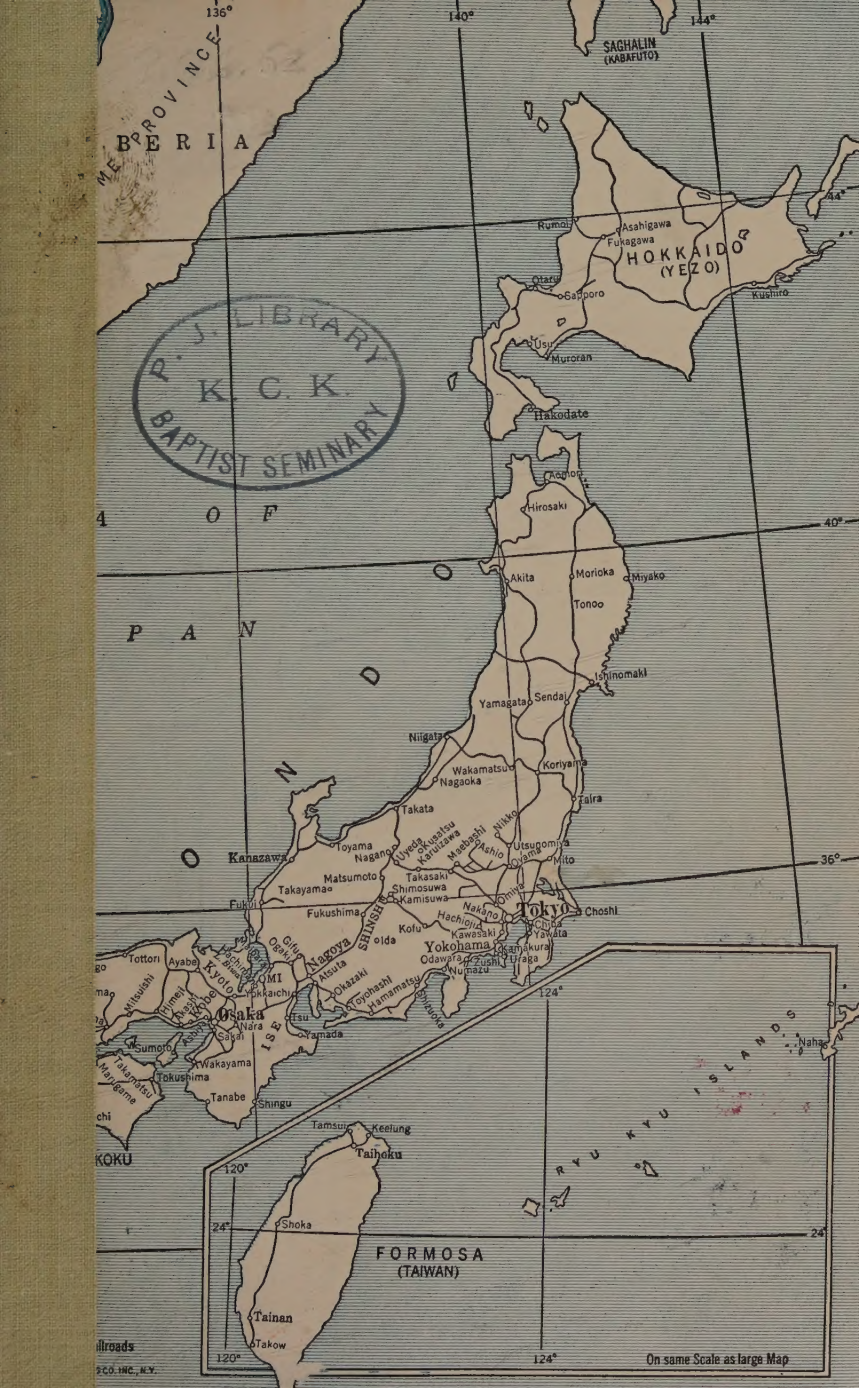
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YOUNG JAPAN OUT FOR A HOLIDAY PARADE IN TOKYO

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Japan on the Upward Trail

By William Axling

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MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
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TO LUCINDA B. AXLING
UNFAILING COMPANION AND UNTIRING COLLEAGUE
IN EVERY TASK DURING TWENTY-ONE
YEARS OF SERVICE

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Note on Pronunciation

The vowels in Japanese are pronounced nearly like the vowels in the musical scale, *a* as in *fa*, *e* as in *re*, *i* as in *mi*, *o* as in *do*, and *u* like *oo* in *boot*. In the diphthongs *ei* and *ai* both vowels are pronounced, but very rapidly as one sound.

There is no accent, each syllable having practically the same value, except where certain vowels are prolonged. Long and short vowels in Japanese mean simply the length of time given to them, not a difference in sound. For instance, in Osaka, the O has about twice the length of each of the other syllables.

An important point is that each syllable ends with a vowel, except when the letter *n* ends a word, or when there is a double consonant, as in "Hokkaido." Double consonants are always both given their full value.

Consonants have nearly the same sounds as in English. *Ch* as in child. *G* is always hard. *L* and *v* are lacking.

FOREWORD

Japan to-day is on a trail that leads upward. Taking her cue from the West, as she has during the past seventy years, she has copied its vices as well as its virtues. Nations as well as men pass through an adolescent period. Japan in the modern phase of her history is just turning the corner from adolescence to maturity.

The author's purpose is to present this maturing, sobering Japan of to-day. He wished, however, a testimony of wider range than his own. He also wished the readers to feel the pulse of some of the men who are representative of this new day. He has therefore introduced some of the Christian Japanese leaders and has endeavored to make them walk and talk with the readers of this book.

The author also went to ten outstanding Christian and non-Christian national figures, men known to him personally, and whose hearts he believes he knows, and asked them for a brief, pointed message, interpretative of this newer Japan. The response was unanimous and hearty. Each sent a signed statement. From Admiral Baron J. Kato, Premier of Japan, came the following:

"The enlightening of the people of America and Canada on affairs of the Far East is a very

important matter. Much of the information which they receive is of a character which does not conduce to harmony and good-will, and when, therefore, a serious study is undertaken, Japan, for her part, can only welcome that study. Japan has nothing to hide. She has made errors, of course, as other nations have made them; but her purposes are right. The great desire of her government and her people is to live in peace and accord with all the other nations of the world, and to play her part in promoting the general welfare of mankind."

Premier Kato represents a group of liberal leaders which is rapidly growing in number and influence. The messages from other leaders will be found in the body of the book.

This volume is more of an introduction to, than a study of, present-day Japan. The space limit fixed by the Missionary Education Movement made an exhaustive treatment impossible. It attempts, however, after the fashion of Japanese art, to make a clear mental impression by means of a minimum number of strokes.

WILLIAM AXLING

TOKYO, JAPAN
1922

AN INTERPRETATION

National security and not territorial aggrandizement led Japan into her wars with China and Russia. Only after these military successes did the world recognize her progress and yield her an international status. The military element, having gained her this prestige, naturally acquired importance in her national policy. But real Japan is not militaristic. With the promise of lasting peace in the Orient realized through the Washington Conference she has already begun drastic retrenchment both in her Army and Navy. Her people are eager to cultivate a better understanding and the spirit of coöperation with all the nations bordering on the Pacific. In the words of President Harding, "We harbor no fear, we have no sordid end to serve. With malice toward none and good-will toward all, we would march in the path of progress with all the nations of the world."

PRINCE I. TOKUGAWA
President of the House of Peers

FROM A DIPLOMAT

The impressive body of youthful opinion which will be reached by the decision to make Japan the subject of study during the year 1923-24 in America and Canada augurs much good for the future. Be assured that that decision is most warmly appreciated in Japan, that Japan seeks above all things to deserve the good-will of her neighbors across the Pacific, and that, whatever her shortcomings, she is confident in her heart that perfect knowledge will result in perfect concord.

MASANAO HANIHARA
Japanese Ambassador to the
United States

AN ADMIRAL'S MESSAGE

I am an amateur in politics, but I can say that I love peace and justice, especially peace and friendship between America and Japan. The bonds of friendship, though naturally strained at times, which have held the two nations together ever since Japan's entry into the field of world affairs, we cherish dearly and zealously safeguard. My personal friendship for the United States and admiration for its institutions can never die.

ADMIRAL BARON S. URIYU
Annapolis Naval Academy, 1881;
Member of the House of Peers.

Japan on the Upward Trail

I

THE HERMIT BECOMES A HOST

1. Things Ancient and Modern

CENTURIES ago adventurers who sailed the seas brought back to the West thrilling tales about a people hidden away among the waters of the Pacific, far out toward the rising sun. They told of how this island folk resented discovery, how jealously they guarded their shores from the intrusion of foreign feet and their land from the sight of spying eyes. Little did those early scouts of the sea dream that they had found an empire that traced its history back beyond the days when Greece was in her glory and when Babylon claimed the mastery of the seas. Indeed, when Cyrus the Great was stalking across the stage of the ancient world, things were stirring out in the Pacific, and a nation was coming to birth, for Japan dates her national birth back six hundred years beyond the beginning of the Christian era.

Of these twenty-six hundred years, however, the first thousand are shrouded in myth. Demigods and gods and super-gods reigned supreme and laid the foundation of the Japanese race and nation. In their story of beginnings the heavenly

gods commanded a pair of divine beings to create and people the earth. They were given a magic spear which they dipped into the sea; as it was withdrawn, the drops which fell back from the spear point into the watery vastness accumulated and formed an embryo world. The gods peopled this new creation with their own offspring and then went on to form the islands of Japan. In this miracle-mystery-process of creating world and nature forces, one day there issued forth from the eye of one of the creators the sun-goddess, "Amaterasu O Mikami" (Heaven-illuminating Great Deity). Here started Japan's much boasted imperial line, which it is claimed has been unbroken for twenty-five centuries.

Amaterasu's grandson, Jimmu Tenno, became Japan's first emperor. The land is, therefore, "the land of the gods," and to this day the emperor is known as "the Son of Heaven." In this story of creation Japan held the center of the stage. No other nation was recognized. Japan was the whole wide world.

The second one thousand years forms the gray dawn of history. At its opening facts, half-facts, and fancies jostle each other on the pages of Japan's most ancient records. As with every nation which traces its origin to the early morning of the human race, the historical background has to be built up from tradition, legend, and fable. While her earliest written records date back

twelve hundred years, Japan's real history begins in the fifth century A.D. Tradition tells of the existence of an aboriginal tribe, the Ainu, before the dawn of the Christian era. Later come stories of conflict and conquest. The Mongolians invaded the land by way of Korea. There were also Malayan invasions from the South Sea Islands. The onward march of these intruders being blocked by the aboriginal Ainu tribe, that happened which was many years later to be repeated on the American continent. The first two hundred years of the Christian era is marked by warfare, having for its object the expulsion and subjugation of the Ainu. This conquest of the original inhabitants of the islands has continued on through the years, until to-day they are a dying people, herded in little colonies in the northern island of Hokkaido.

Early in the fifth century Koreans began to pour in across the straits. Another stream flowed in from China. As many as 7,053 Chinese householders are recorded as coming in one year (540 A.D.). Many of these Chinese and Koreans took high place in the official life of their adopted land. So great was the stream of immigrants that they began to bulk large even in the nobility of that time. A census of the noble families of Japan taken in the year 814 A.D. brought to light the astonishing fact that there were 382 families of Korean and Chinese strains as against 796 of

pure Japanese origin. Thus we see that there is a strong Korean and Chinese strain in the blood of the Japanese people.

Primitive Shintoism held sway over the people until about the middle of the sixth century, when Buddhism came to Japan by way of Korea. This opened the way for the entrance of Chinese Buddhists, who were not only teachers of the doctrine of Buddha, but also pioneers in introducing Chinese civilization. Japanese then began to go to China to study Buddhism at its center. They returned to their native land with lives enriched as a result of their contact with Chinese civilization. Priests of this new faith introduced into their country road-making, bridge-building, the control of rivers, architecture, tile-making, and many other of the useful arts.

Under the impetus that came with the introduction of Chinese civilization in the fifth and sixth centuries, the tide of progress began to run high. There are indications that in a comparatively short time a high stage of development was reached. In the arts weaving, painting, music, metal casting, and sculpture flourished. In politics a code of laws was formulated. So great an advance was made that in the eighth century education, civil service, riparian works, irrigation, and advanced methods of agriculture were features of Japan's national life.

The Westerner looks with wonder on the strides

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"THE GATE WHERE ONE TARRIES A WHOLE DAY." AN ENTRANCE TO ONE OF THE SHRINES IN GLORIOUS NIKKO.

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SERENE SIMPLICITY CHARACTERIZES THIS HOME OF A WEALTHY JAPANESE FAMILY

that Japan has taken in assimilating occidental civilization during the last seventy years. Friends call her progress phenomenal; others, a mushroom growth. Both forget those long centuries of progress that lay back of the nation before she came out into a world fellowship. True, it was a civilization of an older order, but it was none the less real and rich. It furnished a solid background from which to project a development of a higher kind. The seeds of the new civilization thrown out on the soil of Japan's past found it fertile. The flowers and fruitage which to-day astonish the world are, therefore, neither miracle-products nor mushroom-growths, but the natural flowering forth of a higher development out of the heritage of an older civilization. No gap yawns between the two. They are consistent, continuous parts of a larger whole. The new has grown up out of the soil and sub-soil of the old. To those who fail to grasp this relationship, the Japan of to-day must remain an insoluble enigma.

Spots big and black are to be found on the picture of that old civilization. Serfdom, forced labor, maladministration of justice, spoliation of the peasant class, graft in the levying and collection of taxes, and feuds and fights in high places mar the picture. To offset these, however, reform movements were launched against these practices as far back as in the seventh century.

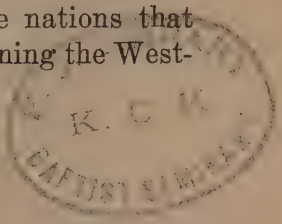
The next foreign influences of importance resulted from the coming of Portuguese traders in 1542 and Dutch traders in 1611. The feudal lords of the time mistrusted and feared these foreigners. They discovered, however, that through the trade sought, their war-drained coffers could be replenished with ease. They therefore opened the door just wide enough for these adventurers to slip in their cargoes of merchandise for barter. These merchants brought, not only goods, but books and Jesuit missionaries to teach the learning and religion of the West. These propagandists were listened to, their books were read, and to Japan there was opened a new world. However, it was a world which she feared, and the more she heard about the peoples that dwelt beyond the seas, the greater grew her alarm. She learned that they were rich and powerful, that the passion for empire-building burned in their brains, that their search for new territory never ceased, and that they were ever on the watch for new lands to subdue. The religious and political activity of the Jesuits confirmed her fears and heightened her hatred of these intruders from afar. After years of feverish effort to control the activity and moderate the influence of these foreigners, she slammed the door shut with a bang and returned to a hermit's life.

The laws promulgated in 1614 and 1636 against foreign intercourse had no uncertain ring. No

Japanese was to be allowed to go abroad and no Japanese subject could leave the country. If detected in an attempt to do so, he would be put to death, and the vessel carrying him would be seized. Any Japanese residing abroad would be executed in case he returned to his native land. The building of ocean-going ships was absolutely forbidden.

During the next two hundred and fifty years there were repeated knocks on Japan's bolted door, but the hinges creaked no welcome. In 1853, however, there were knocks that shook not only the door, but the nation. Commodore Matthew C. Perry of the United States Navy, anchored his little fleet in Uraga Bay, not far from Yokohama, and in blunt American fashion insisted on shaking hands. The battle of gestures and arguments that followed awakened the whole nation from its centuries of slumber. Everywhere men and women were rubbing their eyes and asking what had happened. One glance at the foreign fleet with its grim guns and threatening aspect was a sufficient answer.

In the turmoil that followed, the country found itself divided into two parties. One advocated armed resistance and began polishing its spears and sharpening its arrows. The other, although just as hostile at heart, argued that wisdom counseled the opening of Japan to the nations that were clamoring for admittance, learning the West-



erner's way, and then fighting them with their own weapons and their own methods. These are the surface facts. A deeper study, however, reveals here an interplay of internal politics. There was method in the policy of the conservatives who seemingly opposed the opening of that long-locked door. By assuming this course they hoped to overthrow the Tokugawa régime—the usurping shogunate [1] of the time—and reinstate the Emperor in his proper place of power. It seems evident now that this party also recognized the inevitable—that Japan could no longer play the hermit rôle. The result of Perry's negotiations was that Japan's isolation ended. In 1854 the rasping of rusty bolts and creaking of unused hinges announced to the world that the doors were swinging back. In 1859 five ports were opened to foreign residence and trade. Japan was facing worldward. Her hour had struck.

2. Modern Japan

Once launched on the tide of her new destiny, Japan raised her sails and gave the winds full freedom to drive her toward her greater goal. Having gone through the throes of the Restoration, when two hundred and fifty-five feudal lords

[1] The shoguns were originally generalissimos under the Emperor, but gradually they usurped the actual functions of government and made the Emperor a figure-head. The Tokugawa Shogunate (1600-1867) developed the system to such an extent that the early foreign representatives, like Commodore Perry, supposed the Shogun to be in fact the Emperor.

voluntarily restored their political powers and fiefs to the royal family, the Emperor named his reign "Meiji," the "Era of Enlightenment." He issued an edict that pointed the way to Japan's future progress. It reads in part as follows, "Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be protected." This decree rings like the saying of a seer who previsioned the course Japan would have to steer in order to reach her highest destiny. The people caught the spirit of their Emperor, and the stream of Japanese students and investigators soon encircled the Western world.

For seventy years the Occident has been Japan's text-book. Day and night her people have pored over its pages. Its progress and processes, its inventions and discoveries, have been studied and investigated. Open-minded and endowed with great powers of utilization, the Japanese have, not simply adopted, but marvelously adapted to their own needs much that they found in the nations of the West. That they are weak in original creation is admitted, but the Japanese are not slavish imitators. They have a genius for re-creating a thing and making it serve their distinctive characteristics and needs. It was in this way that in olden times they appropriated Chinese civilization. In the same way they have availed themselves in modern times of what the West has to give.

The total area of Japan proper is 148,756 square miles, a territory smaller by ten thousand square miles than the state of California. Since she came into the family of nations, Formosa, the southern half of Saghalin, and Korea have been added. Under a treaty with China she has a lease on Port Arthur and Dalny in Manchuria. The treaty of Versailles gave her a mandate over certain of the islands in the Southern Pacific, formerly held by Germany. The area of the Japanese Empire has thus nearly doubled in the last twenty-five years, and is slightly greater in extent than the two states of California and Oregon. Her population, also, has increased by leaps and bounds. In forty-five years it has more than doubled, increasing from 33,110,796 in 1877 to 78,843,139 in 1920.[1]

When Perry made his memorable visit, he brought with him the model of a modern railroad. At that time in all Japan there was not one mile of rails. When the feudal lords and their retainers made their periodic visit to the capital, they rode in car-like baskets swung from a pole resting on the shoulders of coolies. To-day in Japan

[1] This includes 17,059,358 Koreans, 367,618 Japanese in Korea, the 3,654,398 people of Formosa, and the 105,765 inhabitants of southern Saghalin. The present population for Japan proper is 57,656,000, being an increase of 24,545,204 during the last forty-nine years. Another indication of the remarkable growth of the nation's resources is the fact that the national budget has risen from $25,000,000 in 1877 to $213,500,000 in 1919, and to $733,028,451 in 1922.

proper there are in all 8,213 miles of railroad.[2]

During the two hundred and fifty years of Japan's hermit life, the law against foreign intercourse drove Japanese shipping off the high seas, but when she entered into world communication, her captains of industry speedily threw steamship lines across the world's waters. To-day the flag of the Rising Sun floats from the masts of 4,042 steamships and 24,136 sailing ships, and her mercantile fleet boasts a tonnage of 2,957,000.

Japan's early commerce was largely confined to the barter that prevails among primitive people, but her new world contact meant the beginning of a new commercial career. To-day she has 7,200 commercial concerns, organized on a modern basis and capitalized at $9,000,000,000. The success of her merchants in competing for their share of the world's trade has been phenomenal. In 1868 her foreign trade amounted to only $20,100,000. In 1920 her annual import and export trade reached the ten figure class, totaling $2,142,000,000. Of this volume of trade her imports from America amounted to $436,500,000 and her exports to America to $282,500,000, making a total of $719,000,000. Thus the American-Japanese trade constitutes one third of Japan's total foreign trade and forms one of the links that bind

[2] In addition Japan has in Manchuria 685 miles of railroad; in Korea, 1,152; in Formosa, 690; and in Saghalin, 66; making a grand total of 10,806 miles.

these nations together. Though poor in mineral resources, she has developed an annual income of $5,000,000,000 from these sources.

Seventy years ago Japan did not have a single school in the modern meaning of that term. Today schools have the right of way in cities, villages, and hamlets. In her primary schools alone 8,137,347 children are annually enrolled. There is a total of 11,000,000 pupils in schools of all grades.

In the arts,—painting, weaving, sculpture, music, and architecture,—not only has she developed the old, but she has taken over much from the Occident. In the industries, her whole life has been revolutionized by the introduction of the new machinery and advanced methods of the West.

Here, then, is a nation modern in spirit, in life, and in outlook; a nation ready to take her place side by side with the forward-looking and forward-moving nations of the West and to march with them out into the world's great future.

3. Japan Among the Nations

In the early years China was Japan's teacher and example. Under her tutelage Japan's earlier civilization crystallized. Japanese-Korean relations also date back into the dim past. The invasion of Korea by the Empress Jingu seventeen centuries ago is still the subject of song and story. Korea has figured in strange fashion in Japan's

climb to supremacy in the Orient. The Korean peninsula lies near to Japan's heart. Narrow straits divide their shores. These straits have always been the vulnerable spot in Japan's armor. A dagger-thrust across them at her heart and her story as a nation might come to an abrupt end. China's intriguing with Korea and maneuvering for the upper hand in that little empire brought on the China-Japan war of 1894-5. Through Japan's victory in that war these two nations exchanged places. China, the age-long teacher, stepped down, and Japan, the pupil, assumed the place of leadership. Later, Russian intrigue with Korea brought on the Russo-Japanese War of 1904-5. In that conflict every Oriental was on tiptoe watching the outcome. In a sense it was a test of strength between the Occident and the Orient.

Admiral Togo's victory over the Russian fleet in the Japan Sea is one of the turning points in oriental history. From that hour Asia's millions began to calculate their height with a different measuring-rod. They began to think in new terms and to speak a new language. The Japanese were the heroes of the hour. At one stride the nation had attained a position in the Far East that spelled supremacy. But in her efforts to consolidate this position, Japan has bungled and blundered badly. Hers was an opportunity for leadership such as does not come to a nation once in

a thousand years. The people, peaceful at heart, absorbed in the task of adjusting themselves to the new conditions of life ushered in by the new day, and unaccustomed to think in world-terms, gave their political leaders full and free reign in the conduct of political affairs. The jingoists and militarists seized the opportunity to dominate national affairs, and by their imperialistic designs and bullying tactics alienated the confidence of the Orient. In spite of her mistakes, however, Japan still maintains her unique place in the oriental sun.

Japan's rapid assimilation of Western civilization and her supremacy in the Far East forced her out into the turbulent currents of the world's life. The part which she played in the World War made her a powerful influence around the council table at Versailles. Here, with Great Britain, the United States, France, and Italy, she found herself a member of the "Big Five." Because of her intimate relation to the questions under discussion, she became, with Great Britain and the United States, one of the "Big Three" at the Washington Conference. To-day a seat is reserved for her at every conference on international affairs, and when she speaks, the world stops to listen.

For three hundred years the countries touched by the Atlantic Ocean formed the stage on which the world's drama was played. Gradually there

has been a shifting of the scenes, until to-day the shores swept by the Pacific are beginning to be the area where world-interest and world-activity is focused. Near the heart of this new world-center stands Japan, virile, vigorous, and forward-moving. She is the key to the situation in the Orient, and a determining factor in the world's future. To a large degree, as goes Japan, so goes the Orient.

FROM A CHRISTIAN PIONEER

Just fifty years have passed since, with eleven young men as a nucleus, the first Protestant church was organized in Japan. Though not a charter member, I was one of the earliest members of that first Christian group. Soon after this the famous edict banning Christianity was removed, but prejudice was still strong and persecution was general. The progress of the Christian movement since that time seems to me nothing less than a miracle. To-day it is the common thing to find Christian jurists, editors, army and navy men, government officials, and business men. There are Christian churches and chapels in almost every large town. The Japanese Christians have organized churches in Manchuria, Korea, China, and Singapore. Christianity is molding the thoughts and ideals of our people. Beyond the church members there are many whom we may call hidden Christians. Even beyond these are a large number of people friendly to Christianity. Secretly they are in accord with our ideas. The great present task of the Japanese church is that of the finding, training, and thrusting forth into the whitening harvest field of capable, efficient leaders.

DR. K. IBUKA
Moderator of the Japanese
Presbyterian Church

II

THE TRAIL OF THE PIONEER

1. Enters Christianity

TO Francis Xavier, that daring Jesuit missionary whose name will be forever associated with the story of Christianity in India and the Far East, belongs the high honor of being the first Christian ambassador to Japan. Throughout the history of Christian missions, trade has followed close upon the trail of the missionary, but here was a reversal of the usual order. Xavier entered Japan in 1549 through the door opened by Portuguese traders. Trade became the handmaiden and helper of the new faith. The feudal lords were ready to tolerate and even encourage anything that would stimulate this new enterprise that gave such promise of financial gain. This early Christian venture, therefore, developed into a movement that assumed both commercial and political aspects. To trade or not to trade! This was the prior question which the feudal lords were asking themselves, and its answer determined their attitude toward the new religious propaganda.

The same motive lay buried also in the hearts of many who accepted the faith of these pioneering Jesuits. The early Christian successes were

nothing less than phenomenal. The new faith spread like a fire fanned by a winter wind. Converts were won in high places. In great numbers men and women of the lower ranks followed the example of their superiors. Within seven months the Christians numbered 20,000. By 1581 the number had jumped to 150,000, and when a few years later the persecutions broke upon the Church, the adherents were estimated to be at least half a million.

Many of these converts, however, knew nothing of the inner meaning of the Christian faith. Men in official life or in high position often made converts of those who served them by resorting to force and oppression. On Buddhist priests was served the ultimatum of choosing between Christianity and banishment. In the island of Kyusiu, where the greatest number of Christians were registered, the Word of God was preached at the point of the sword. Buddhist temples were burned, and people were forced *en masse* to accept the foreign faith. At times unfriendliness to Buddhism on the part of officials led to a friendly turn for the Christians. There are evidences of extreme intolerance and even cruelty in the attitude of the propagandist toward the followers of the old religions. But no one can question the fine faith and genuine heroism of Xavier and his co-workers. Xavier, however, soon left

Japan, relinquishing the leadership to men of lesser mold.

Through nearly seventy stormy years the Church extended its influence; then persecution broke upon it. The violence of the methods of these religious emissaries from the Occident, the great numbers who flocked to their colors, the political plottings which kept coming to the surface, the boast of a Portuguese shipmaster that these missionaries were the "advance guard of Western Empire builders" drove the rulers of Japan to declare open war on this sect which had spread over the land. In 1614 an edict was issued suppressing Christianity. This was followed by the burning of Christian churches and the expulsion of all foreign propagandists.

So deeply intrenched was the new faith, however, that it resisted suppression. The foreign priests either refused to leave or having left returned in disguise and continued their work. Adherents of the outlawed teaching went so far as to join hands with the pretender to the Shogunate in an effort to depose their oppressor. This act increased suspicion and hatred and brought on an anti-Christian edict announcing that the death penalty would be applied to all Japanese who refused to renounce Christianity.

Driven on by the fear of invasion and foreign aggression, Japan's rulers determined to wipe out

this foreign faith. A great inquisition was launched. The Empire was combed for men, women, and children suspected of being Christians. Suspects were compelled to step on the picture of Christ in order to show their renunciation. This inquisition brought out facts which struck terror to the hearts of the already alarmed authorities. Families of great prominence were involved. The number of people who declared their adherence to the proscribed faith far outran their highest fears. The spirit of martyrdom swept across the Christian community and surprised and baffled the inquisitors. Japanese to the number of 280,000 are said to have been punished because of their connection with the Christian religion.

2. Early Heroes of the Faith

In every land the blood of the martyrs has enriched the soil for the seed of Christian truth. Japan is no exception. Despite its hampering connection with trade and politics, the early Christian movement struck its roots deep into the life of multitudes. Many, therefore, faced their baptism of fire without fear. In 1587 Hideyoshi, the shogun in power, had ordered the missionaries to leave Japan's shores within twenty days. The sympathy of many of the feudal lords, however, was on their side. They therefore winked at the edict of eviction, and it fell flat. On the other

hand, the work of winning converts went speedily on. The record for the year 1591 was 12,000 adult baptisms. In order to stem the tide, the Shogunate decided to take drastic action. Six missionaries and eighteen Japanese were arrested and sentenced to crucifixion. Of these, three were lads between the ages of eleven and eighteen. The youngest, because of his tender years, was offered release if he would renounce the faith. Hero that he was, he replied, "Rather, you also should be a Christian, for there is no other way to attain salvation."

The authorities decided to make the arrest and death of this group a warning to the nation. Portions of their ears were cut off. Their hands were bound to their backs. A large placard announced their crime and heralded to all onlookers that death awaited all Christians and their families when and wherever discovered. Preceded by this placard, they were then marched through the cities of Miyako, Osaka, and Sakae. The people viewed this procession with mingled emotions. Some greeted them with shouts of derision. Others watched them through tears. Christians in the crowds threw caution to the winds, courageously joined the procession, and pleaded for the privilege of sharing their fate. On their return to the prison, one of the Japanese prisoners astonished the people and the persecutors by throwing his arms around the missionary by his

side and giving thanks for the honor of suffering for Christ. The impression of it all on many thoughtful people was profound. A secretary to the governor of Osaka was so deeply moved that he secured a house near the prison and moved thither that he might be able to minister to the prisoners, share their sufferings, and, if necessary, march with them to martyrdom. He also urged his family to follow his example. One of the Japanese prisoners bore the name of Paul. He was a torch aflame. Iron bars and clanking chains put no damper on his spirit. In and out of season he preached with such fervor that from his prison cell in Osaka he administered baptism to six persons.

The aroused authorities were done with half measures. Nagasaki was the Jerusalem, and the island of Kyusiu was the Holy Land of the new faith. It was here that most of the work of propagation had been done and most of the converts won. In order to drive the warning home hard, Nagasaki was, therefore, the logical place for the crucifixion. Moreover, the whole nation must see this spectacle and feel its force. To terrorize the people far and near against accepting Christianity, it was ordered that the prisoners be taken the seven hundred miles overland from Osaka to Nagasaki, rather than by the shorter, less public, and more comfortable sea route. A proclamation was issued, and runners were sent out to announce

the coming of this martyr band. The journey was made in the dead of winter. Through narrow mountain defiles, snow-covered and cold, over frozen fields, and across water-soaked valley roads, they made their way. Even their guards succumbed to the spirit which dominated that heroic group and acted the part of friends instead of foes. The people along the way, moved to pity as they saw them limping along on sore and swollen feet, furnished horses for them or carried them for parts of the journey.

Two Japanese Christians who insisted on accompanying the captives and ministering to them were placed under arrest. When sentenced to share the prisoners' fate, their joy knew no bounds. The hardships of the journey only served to strengthen the morale of the prisoners. With glowing faces, jubilant prayers, and songs of victory they moved forward on their long march to death. Paul transformed the spectacular march into a continuous preaching tour. During the day he besought the people along the way to give themselves to Christ. Though weary and worn by the day's long march, he preached to the bystanders and, far into the night hours, exhorted the Christians who gathered to speed the prisoners on their way.

As they neared their destination, news of the coming crucifixion spread. From far and near the Christians began to swarm toward Nagasaki.

The overwrought imagination of the local authorities began to picture scenes of riot and rebellion. Consequently they herded the Christians outside the city and decided to execute the sentence there. Then, on that February day in 1597 on a hill beyond the city walls, fifty crosses were silhouetted against the western sky. Since but twenty-six Christians were under condemnation, the added crosses evidently were intended to drive terror home to the hearts of all who beheld and to warn them of the fate that was in reserve for future offenders.

The heroism of the captives matched the high quality of their faith. When met on the road and told that in a few minutes they must die, they knelt together in the snow, raised their voices in prayer, and encouraged each other in preparation for the supreme sacrifice. Lined up before the row of crosses, they fell upon their knees. At the command to advance, they arose. Moving forward, an unbent line, they took their places facing the crosses on which they were to die. The little lad of eleven, a nephew of Paul, eagerly asked which was to be his. When told, he sprang forward of his own accord and calmly awaited his turn. His youth made its appeal, and the Vice-Governor offered to secure his release if he would turn traitor to his conscience and his God. His reply rang true, "On that condition I do not desire to live." While suspended on the

cross, the fire of his soul illumined his tiny form and his face is said to have shone with a light celestial.

In reply to words of sympathy from his old friend the Vice-Governor of Nagasaki, Paul heroically declared, "To die for the Divine Law and for the Heavenly Doctrine which has been handed down to us is not a matter for commiseration." His last words to the witnesses who stood around ring like the words of Stephen, the first Christian martyr. "Since I have reached this point, I think none of you will believe that I will be sparing of the truth. I declare therefore to you that there is no other way to salvation except that which Christians maintain. And since it teaches me to pardon my enemies and all who have given offense to me, I freely forgive the Shogun and all who have brought about my death, and I beseech them to become Christians." Then turning his tortured body toward his companions on the crosses he exhorted them to endure.

Many who stood in the shadow of that scene marveled at what they saw. Priests of the Buddhist faith present were heard to exclaim, "Here, indeed, is the true way; it should prevail among us." An official, bewildered at the joy and triumph which characterized the martyrs, asked a bystander the meaning of it all.

The storm that had broken over the Christians grew in intensity. They were hounded from their

homes. They were banished to bare and bleak islands. The Christian movement in Japan was so shattered that its progress was set back for almost three centuries. But in some of the islands, with the cross-crowned churches in their midst, the Christians have for three hundred long years kept the fires of their faith burning.

3. Lady Hosokawa—A Christian Heroine

What it cost some of these early Japanese Christians to be loyal to their faith is shown vividly in the story of Lady Hosokawa, one of that long line of noble women who have brought glory and honor to the Christian cause in Japan.

Lady Hosokawa was the wife of Tadaoki Hosokawa, an influential adherent of the powerful feudal lord, Ieyasu Tokugawa, who rose to power in the later years of the sixteenth century and became shogun in 1603. She was a woman of charm and beauty, greatly praised for her many virtues.

Early in her married life her father assassinated Nobunaga, his liege lord, an outstanding figure in the political life of that time. Being thus a traitor's daughter, custom demanded that Lady Hosokawa's husband divorce her. His affection for her was great, and so, instead of divorcing her, he hid her in a mountain temple. There she spent her time reading Christian books and cultivating her spiritual life. Some time

passed and then a change of régime opened the way for her return home. By this time her heart was fast turning toward the Christian faith. Her husband, meanwhile, was hearing much about the new teaching from a Christian feudal lord. Knowing his wife's interest, he told her all he heard. His was only a passing interest, but Lady Hosokawa was eager to know the truth. She urged that the missionaries be invited to become their teachers. This so alarmed her husband that she was made a prisoner in her own home. For a long time the things which she had heard and treasured up in her heart and memory comforted her. Then the fortunes of war called her husband to Kyusiu. During his absence, she stole out, hunted up the missionaries, and listened to their teaching as one famished for food. But before long her absence was discovered. As her husband had strictly charged his retainers not to allow her to leave the premises, consternation ran riot. Searching parties were sent to the temples and shrines. Not finding her there, they rushed to the Christian church. Here she was found and forced to return to her home. Her guards now put in double time and she had to abandon all hope of again listening to the message the missionaries taught.

Soon, however, a trusted maid-of-honor became a medium of communication between her and the Christian teachers. Through her, questions were

asked and explanations received. She also listened to sermons and repeated them to her mistress. In this way, Lady Hosokawa advanced along truth's highway. One by one she led her maids-of-honor and attendants to her new-found Lord. When her husband returned, seventeen of these women had been baptized. She, herself, however, being still a prisoner, had not received baptism.

About this time Hideyoshi issued an edict expelling the missionaries. Lady Hosokawa determined to be baptized at any cost before they left. Her plan was to enter a coffin, have it lowered from a window of her room at midnight, go once more to the church, and receive baptism. When through her maid she made this known to the missionaries, they recognized the grave consequences that might be involved and dissuaded her from carrying out her plan. Instead, they taught Maria, one of the Christian maids, how to perform the ceremony and authorized her to baptize her mistress. Thus Lady Hosokawa's prayer of many years was answered.

Just at this time her husband returned from battles far afield. Hearing what had happened, he was swept into a storm of anger. Seizing a dagger and pinning the point at her throat, he threatened to thrust it to the hilt unless she renounced her faith. But she was immovable. For life or for death, she was a Christian. His anger

then turned toward the maids, and all, except Maria, were driven from the house. Lord Hosokawa now turned persecutor, but all in vain. Persecution simply made the fires of his wife's faith burn with a stronger and steadier glow.

At length, her husband, perceiving the effect of his opposition, declared that her fine loyalty as a wife and mother atoned for her disobedience in this one matter, and he gave her full freedom to follow the gleam of her new-found religion. It led her out among the poor, and in a short time we find her absorbed in a life of mercy and ministry. Through books sent her by the missionaries she learned Portuguese and Latin, and the culture of her heart and mind advanced with steady steps.

Again the swing of events summoned Lord Hosokawa to the battlefield. Taking advantage of his absence, his opponents ordered Lady Hosokawa and her children to enter the castle as hostages in order to ensure her husband's loyalty to the Shogunate. To obey meant to turn traitor to her husband and to compromise her own honor. Again the struggle was on in her soul. There were but two alternatives—captivity in the castle with the disloyalty and dishonor that that involved or death at her own hand—a thing forbidden by her faith. Hearing that messengers had come to enforce the order, she summoned her retainers and maids-of-honor and said, "My hus-

band is a samurai of the samurai. Having espoused a cause, he will never surrender. If I enter the castle, I cannot be true to him or maintain my honor. I am therefore determined to die." Hearing this, they all declared that they —as was customary—would commit suicide and accompany her into the unknown world. To this she replied, "God does not allow anyone to die in order to accompany others into the spirit world. Therefore, I forbid you to do so. Since I am a Christian, I do not fear death. Rather, death is the door into the unending Life of Heaven. Not being Christians, you are not prepared to die." She then sent her two children to the home of the missionaries and sought places of safety for the other members of her household. Some time she spent alone in prayer. The shouting of the soldiers at the gate announced that the hour had come. Again forbidding her weeping maids and retainers to die with her, she bade them farewell, offered her last prayer, and drove the dagger into her throat.

The influence of her life and death upon her family was profound. Lord Hosokawa became a fast friend of the missionaries and furnished large sums for their work. His mother accepted the Christian faith. His younger brother became a guardian of the Christians within his realm. Lord Hosokawa himself invited seven hundred persecuted Christians to enter his domain in

order that he might protect and guard them.

Thirty-six short stormy years and then the end? No, the name of Lady Hosokawa, the heroine of the faith, has survived for three centuries and still lives in song and story. The memory of her life and the example of her faith still beckon Japan's womanhood toward the heights of fidelity to home and conscience.

4. The Kumamoto Band

Two hundred and sixty years passed. The storm of persecution had spent its force, but in the minds of the people, Christianity was still a forbidden and dangerous foreign religion. Boards bearing official edicts against Christianity were just disappearing from the highways. There still lingered in popular memory that message sent to the outside world in the seventeenth century: "As long as the sun shall continue to shine, let no Christian be so bold as to come to Japan. And let it be known that the Christians' God, or the Great God of all, if he dare violate this command, shall pay for it with his head." Tales branding the early Christians as traitors had been handed down from generation to generation. The fires of hatred and suspicion still burned strong.

The coming of Perry and the treaties with Western powers which followed had opened Japan to the inrush of Western learning. A new Christian movement—very humble in its begin-

nings—had been started through the work of the little group of American and British missionaries who settled in the open ports in 1859 and during the succeeding decade. The tide of these new influences from abroad swept far inland, and even in a city far removed from the main currents of life there had sprung up a school for the teaching of foreign knowledge. Here, in Kumamoto, an interior city of Kyusiu, the Holy Land of the first Christian Movement, Captain L. L. Janes was invited by the feudal lord of the district to become a teacher. Captain Janes was not a missionary, but a Christian army officer who had been an instructor at West Point. The people hoped that he, being a man of the sword, would inculcate the martial spirit and a knowledge of warfare.

Now it happened that Captain Janes brought not only books from the West, but he brought "The Book of the West." He had a passion to shape the lives of his students. He knew, however, that acts and influences speak louder than words. So, through his daily life he preached a wordless sermon three years long. Three years of silence about that which was dearest to his heart! But on Saturdays he read to his students out of that special Book. No comment accompanied these readings. He simply scattered the seed of truth, letting it fall where it might.

Some of the students found themselves strangely moved and fascinated by these readings. They

began to think hard and to feel deeply. Their text-books, moreover, contained sentences and suggestions which opened up long vistas of light and introduced them into a new thought-world. Western history was dynamic with religious interest. The Puritan revolution in England, with its Cromwell and Hampton and Milton, the Pilgrim Fathers of New England, Washington's stirring life, and Lincoln's emancipation of the slaves, were all tonics to mind and heart. *Pilgrim's Progress* plumbed the depths of their souls.

Shaken loose from the old moorings, they found themselves standing face to face with such big ideas as the existence of a personal God, the immortality of the soul, the divine government of the universe, revelation, prayer, the worth of the individual, the brotherhood of man, monogamy, man's equality, and the whole sweep of Christian ethics. These ideas were staggering and challenging. Many of the young men came from Confucian homes. Most of these ideas conflicted with those of their Confucian training and a sharp struggle began in their minds.

"Out of the heart the mouth speaketh." The time came when the riot of ideas and emotions could no longer be restrained. One of the students, Mr. Ebina, opened his heart to a friend. This broke the spell of silence. Student after student began to think aloud. Heart revelations became the order of the day. An undercurrent

of religious awakening swept across the whole student body.

Captain Janes decided that the long awaited hour had struck. He announced that he would begin teaching the Bible. To this Bible class the boys went with mixed motives: some out of curiosity; some for amusement; some to forge weapons with which to oppose this new faith; and some because deep called unto deep in their soul.

In 1875, Captain Janes' fourth year in the school, sensing the fact that the Spirit of God was brooding over the students, his attack became more aggressive. He added preaching to his Bible teaching and conducted a regular Sunday morning service. At this time the teacher of Chinese, alarmed over Janes' work and influence, started a counteractant by expounding Confucianism to the students on Sunday afternoons. The tug of war was on between Confucianism and Christianity. For a time the student body was divided into "Pros" and "Cons." Discussion waxed warm all hours of the day and night. But before the year closed the odds were large in favor of Christianity.

Then Captain Janes, ever responsive to the hearts of his students, gathered them for prayers at his home. A revival swept through the school. Classes were closed. Studies were suspended. Bible study had the right of way. In groups of

five and six, students gathered around the Book and pored over its pages. Religion was the theme of the hour. Every student was thinking and talking religion. Writing of those stirring days, one of the students says, "We never heard the word 'revival.' We knew nothing of the working of the Holy Spirit. But we wondered why our spirits burned like a fire, and why we preached the gospel like madmen." Within a short time forty had made the great decision and forty others were on the way. Then followed one of the mountain-peak events in the history of Christianity in modern Japan.

It was the last day of January, 1876. Just before sunset forty students, to the rhythm of Christian song, climbed a hill overlooking the city—Hanaoka Yama. Having reached the crest, they formed a circle and knelt. While the hush of evening settled down upon them, with prayer and praise twenty-eight signed the "Hanaoka Declaration." In this they solemnly covenanted to dedicate their lives to the high task of making this faith which had so powerfully gripped their hearts known throughout the Empire.

To the opposition forces this dedication was a clarion call to arms. They launched an attack, and for seven months a battle royal raged. The Christians were charged with organizing a political body dangerous to the safety of the state. Teachers stigmatized the new faith as foreign and

false. The mothers of some of the boys threatened to commit suicide in order to atone for the stain which their sons had brought upon their ancestors by turning away from the old family faith and renouncing ancestor worship; others fell ill under the dark disgrace brought upon them by their sons. Fathers threatened their sons with the death penalty, relatives stormed, and friends turned foes. Some of the young men were imprisoned in their rooms in order to separate them from their comrades in the faith. Those at liberty would shout words of encouragement to the prisoners. Soon the ban fell on this method of communication, and absolute isolation followed. Mr. Kanamori (later Rev. Paul Kanamori), one of the number, was stripped of his clothing, deprived of his books and Bible, and was hidden away in secret imprisonment for four months. At length, disowned by his family and ostracized by his friends, he was driven from home as an outcast. Under the stress of tears, pleadings, threatenings, withdrawal of funds, imprisonment, ostracism, and banishment, a few yielded, but thirty or more of them remained true through it all.

In September of that year, Captain Janes, having been forced out of the school, thirty of the converts, fifteen graduates and fifteen under-graduates, possessing nothing but the garments which they wore and an English Bible, walked five hundred miles to Kyoto, and there entered the Chris-

COLONEL GUMPEI YAMAMURO OF THE SALVATION ARMY—"THE GENERAL BOOTH OF JAPAN"

STREET PREACHING IN AN INLAND TOWN, WHERE A "FORD" ATTRACTS THE AUDIENCE AND SERVES AS A PULPIT

tian college which was then being established by Joseph Hardy Neesima.[1]

This student movement Christward was an epoch-making event in Japanese Christianity. It started a stream of students toward the struggling Christian college in Kyoto, which proved a tremendous impetus to that institution. Moreover, many of that persecuted group flowered into the Church's finest leaders.

In a later student generation there came also from Doshisha a man known to us as Colonel Yamamuro, a Christian whose career is noteworthy.

5. Colonel Yamamuro—the General Booth of Japan

In 1872 in the rugged mountains of Western Japan a child was born in a peasant home. He was the eighth, and poverty was pressing hard upon that fast increasing family. As the mother looked into the face of her new-born babe she thought, what chance could he have in the race that lay before him? He was handicapped from his very birth. In hours of darkness and distress the human heart turns naturally to the Heights for help. So this high-souled peasant mother, tying her babe on her back, hastened to the straw-thatched Buddhist temple and uttered a prayer

[1] This is the spelling familiar to American readers, but a more accurate rendering of the Japanese name is "Niisima."

that winged its way far beyond the gilded images into the very presence of the unknown God. Out of the depths of her mother-heart she pleaded that the gods would take her child and guide his footsteps into a manhood of goodness and usefulness. To this prayer she added a sacrificial vow. Rice or millet and a few vegetables made up the diet of that poverty-stricken home. Occasionally an egg was added, and such an occasion was a feast of feasts. To prove to the gods the heart-source of her prayer, this mother vowed to renounce forever this one delicacy, a vow which she kept unbroken until her death thirty years later.

Poverty finally forced the parents to reduce the number of mouths which had to be fed. As is often done among the poor in Japan they apprenticed out one or more of their children where he would learn a trade and be fed and clothed, after a fashion. Thus at the age of nine the boyhood of this child came to an abrupt end. The work he was forced to do was hard, the hours were long, and he received no wages.

However, he soared above the grinding routine of his daily life, hungering for knowledge. He yearned for a real chance to make life count. But no one heard his soul's cry. He therefore built a little shrine in his improvised bookcase and lifted his toil-hardened hands to the gods for help. Through the reading of some Chinese books, he started at twelve years of age to keep a record

of his conduct. A circle was the sign of merit and a black mark spoke of wrong. The black marks on that record piled up like mad and its pages fairly shrieked their rebuke at him. In desperation, he repeatedly destroyed these records in order that he might start out with a clean sheet. The story was always the same. The circles were lost in a shower of black streaks. At length the fire of revolt began to burn in his soul. He could no longer patiently bend his back to circumstances. Over and over in his dreams he had seen himself a student in Tokyo. He determined to break the chains that bound him and flee to the city of his dreams.

Here he was, a country lad of fourteen, without funds or friends, in a great cruel city. Ten long hours each day he worked in a printing shop and, by attending a night school, turned the hours of rest into hours of study. His surroundings were immoral, his ideals began to shrink, the drift toward evil set in. Then, one day, he halted at a Christian street meeting. The impression made upon him was not profound, but there was something about the message and the meeting which lingered in his heart. He began to attend Christian services. There he discovered why his record sheet was covered with black marks instead of white circles—his heart was black. Eagerly he turned to the Christ who changes the heart and gives men power to turn from making black and

blotted records to writing pages that glow with that which is good and worthy. To him this discovery was so wonderful that he rushed back to the printing shop and tried to bring the whole force to church with him. Their reply was that they were too tired to listen to, and too ignorant to understand the Christian teaching. Then and there, at the age of sixteen, he dedicated himself to the work of writing and preaching the gospel in a style so simple that the common, unschooled people should be able to understand.

Hearing of Neesima, the far-famed president of the Doshisha College, he determined to enter that institution and come under his influence. With flying colors he passed the entrance tests and stood on the threshold of realizing his dreams when, alas, his funds ran out! On the morrow the school was to open and he had not one penny for fees or for food. He decided to advance on his knees and gave himself to prayer and fasting. Suddenly, as if out of the blue, a senior appeared and told Yamamuro that he would pay his tuition for one year. He also helped him to secure work for his board and room. His benefactor was silent as to the cause of his action and the source of his funds. When he was graduating, however, he took him into his confidence. He told him that for some days he had been reading twice a day the thirteenth chapter of First Corinthians. And as he read, he prayed that God would make him

a man of love. Meeting this poor lad on the campus, a voice sounded in his soul as clear as a morning bell, "Help this young man, that is the way to translate that chapter into life." Being himself a poor student without funds, he secured work delivering milk, and with his wages he had paid his young friend's fees. Meanwhile, he had found another poor student and had added him to his list. Two whole weeks he had himself gone without food and used his board money to help his protégés. This Christ-like life so impressed Yamamuro that he dedicated himself to God and to the poor.

The remaining four years at the Doshisha College were a continuous fight with poverty. For eleven days at a stretch he went entirely without food. During six months he had nothing to eat but rice and salt. All the while the passion to serve the poor kept growing in his soul. He saw slums such as Shinkawa fasten themselves like a cancerous growth on the cities; the poor on every hand—800,000 in the cities alone—fighting a losing fight with poverty, disease, and vice; children without a chance; women with no one to defend them; men the victims of themselves and circumstances, and exploiters of the poor; the great mass of common folk everywhere wandering without a shepherd; and the Christian forces taking none of these masses upon their hearts.

Soon the urge became too compelling. He could

not wait to graduate. Hearing that the Salvation Army had crossed the seas and started work in Tokyo, he decided that he could best realize his call in connection with that organization. He turned his face once more toward the Capital. He found the Army headquarters, but where and how could he fit in? He learned that someone was wanted to invite the people in and check their wooden clogs. The native Japanese shoes are made of wood and are left at the door. The people check their shoes instead of their hats. In wet weather, checking these wooden shoes is a dirty job. At all times it is a menial task and performed by coolies. But Yamamuro jumped at the opportunity, applied for the position and was accepted. One night there happened along a student friend. His eyes grew to twice their ordinary size as he inquired the reason for this change from learner to laborer. Yamamuro replied, "I am trying to serve God and men." There on the steps that night this student also caught the vision. To-day he is Colonel Yabuki, Superintendent of the Salvation Army Training School for Christian Workers.

Twenty-seven years have passed since Yamamuro was the keeper of the clogs. Now he is the distinguished head of the Salvation Army in this Empire, the "General Booth" of Japan. He is respected by and counsels with the first men of the land on social problems and their solution. Under

his leadership the Salvation Army has opened work among the people where poverty and vice go hand in hand. Through working-men's homes, ex-prisoners' homes, homes for fallen women, homes for children, hospitals, social settlements, slum posts, day nurseries, rescue work for the victims of the white slave traffic, and an advice bureau for the poor, it ministers to the masses.

Colonel Yamamuro is also a speaker of tremendous power. Wherever he is announced, the crowds gather. He is the friend of the common people and they hear him gladly. He is a never-wearying gospel campaigner. On these tours, speaking three and four times a day to selected groups of people and at mass meetings to the multitudes, he reaches tens of thousands with a powerful message. His writings have an equally stirring appeal. His *Gospel for the Common People* has gone through 180 editions. Last year 372,317 adults and 467,000 children heard the Message in the Salvation Army meeting places throughout the land. Additional multitudes hear the gospel in their street meetings.

He says: "My passion is to be what He wants me to be, and to do what He wants me to do. *'Meihitsu wa fude wo erabazu'*—a skillful writer does not choose his pen. Christ can take us no matter how poor a pen we may be, and with us write 'Salvation' in bold letters across the map of the world."

FROM A CHRISTIAN EDUCATOR

According to Buddhism and Confucianism, the world moves in cycles. Here the personal and external existence of the individual soul is vague and the individual has no rights. In Japan's four major moral precepts—loyalty to the throne, faithfulness to parents, love of and willingness to die for one's country—there is no idea of service for outside peoples or for world responsibility. Christianity has revealed to us a world in process of unceasing growth, has led the individual to strike out for freedom, and has filled us with a sense of world stewardship. If Christianity had not come to Japan, this nation would still be where she was in the dead and dreamy past.

DANJO EBINA
President of Doshisha University; writer and orator.

III

FOLLOWING THE GLEAM

1. Neesima's Early Life

TO the outside world the Japanese samurai is famed for his sword. By the Japanese he is honored for his soul. The best blood in Old Japan was that which coursed through the veins of the samurai. They stood for much that was highest and best in the life of their day. A rough, rugged exterior often clothed a soul abounding in courage, chivalry, self-control, loyalty to friends, magnanimity to foes, a high sense of justice, and unswerving faithfulness to the plighted word.

Joseph Hardy Neesima, a samurai, was endowed with a rich inheritance. His father was a steward to the Prince of his province. From childhood he had been trained in those graces and accomplishments which formed the traditional culture of the samurai. Born in Tokyo, in 1843, he came into a world that was all astir. When he was ten years of age, Perry's loud knocks at Japan's barred door resounded across the Empire. To Neesima, the patriot, it was a call to arms which had long been unused. Thrilled by the martial spirit which then swept across Japan, Neesima dreamed of the day when he, as

a great general, should head the line of his nation's defenders.

A small atlas of the United States kindled the young man's imagination. Here he read about free schools, asylums for the poor, reformatories for law breakers, great factories where machines wrought wonders, government by the governed, and a president chosen by the people. It revealed to him a new world. Neesima's mind was open and his heart was hungry. He sought knowledge eagerly in many fields, but persecution and disappointment followed him. Those were the days when men were not free to do original thinking and investigation. His Prince had him beaten. His friends made him the butt of ridicule. However, this all proved a stimulus rather than a stay.

Casting about for a career in which he could serve his country along the line of its greatest need, he happened, one day, to see a foreign man-of-war. Like a flash he realized that if his country was going to play her part in the world-arena into which she had been forced, a navy was essential, and foreign trade must be developed. He would study navigation. The law against building sea-going ships and against Japanese visiting foreign lands was still rigidly enforced, and he was thus leagues ahead of the thinking of his time.

Just at this period an entirely new experience came to him. In a friend's library he stumbled on an abridged copy of the Bible. The law of the

land declared that both he and his family were liable to crucifixion if he was found with this book in his possession. A searcher after truth, however, is blind to trespass signs; he follows the gleam across forbidden fields.

Young Neesima drank in every word of this outlawed volume. It challenged him to new life purposes. It forced him to face the great questions of life. His mental agony was intense. In his distress he sought for someone to teach him, but in vain. Hearing that foreigners were living at Hakodate on the Northern Island, six hundred miles away, and believing that they would be able to help him, he besought his Prince and his parents for permission to go thither. The answer was a flogging. Undaunted, he appealed to an official of higher rank. This time permission was given, and his joy was beyond words. Bidding his parents farewell, he was off on a journey which to them and to him seemed endless. But the end of that journey brought bitter disappointment. The sought-for teacher was nowhere to be found. It seemed to him that he had been chasing a rainbow. In reality, it was a divinely directed step in the unfolding of his destiny.

2. Flight to America

In his passionate search for truth young Neesima had made small ventures. Now he determined to make one commensurate with the mag-

nitude of the goal which lured him on. He would follow the gleam across the untracked Pacific and study truth, as he thought, at its fountain-head. Here he staked everything. The law threatened possible death to the family of one who had left his native shores and certain death to the offender should he ever return. Even though his family should escape the law's full penalty, their hearts would be broken. However, the desire to know the truth and the passion to serve his country decided him to make the great adventure. He sent letters to his Prince and to his parents informing them of his decision. Then one dark midnight in July, 1864, he stole out across the waters of Hakodate Bay and crept aboard an American schooner bound for Shanghai. The unseen force which was leading him took the Captain captive. He not only allowed Neesima to come aboard, but hid him in his cabin when the harbor police searched the vessel for stowaways.

The sorrow that swept over the youth as he saw his native land receding and finally fade out of sight was intense. On board ship he was compelled to do the most menial work. Again and again his samurai soul flared up in rebellion. At times, when oppressed and insulted by members of the crew, he was on the point of drawing his sword and in true samurai fashion vindicating his high estate, but his purpose restrained him.

This ship took Neesima only as far as Shang-

hai. Penniless, friendless, and speechless—he knew only a few English words—he sought for a ship bound for America. The ten days of waiting were days of terror. Each moment was full of fear lest he should be discovered and forcibly returned to Japan. Finally, the captain of the American schooner *Wild Rover* took him aboard as his personal servant. The anchors were weighed, and he was off at last for the land of his dreams.

The ship's call at Hong Kong marked a milestone in Neesima's life. He went ashore and found in a shop a Chinese New Testament. To him it was the "pearl of great price." Thus far he had seen only an abridged copy of the Bible lent to him by his friend. Having no money, he sold his shining sword and bought this, his first Bible. Just what this transaction meant only a Japanese can understand. The sword symbolized the soul of a samurai. For him to sell it was accounted high treason in samurai circles. Yet so eager was this young man to possess the Book of books that he turned traitor to sentiment and tradition. This New Testament became Neesima's inseparable companion on the long journey. It was written in the Chinese language and was not easily intelligible to him. Laboriously he spelled his way through Matthew, Mark, and Luke, coming at length to John 3:16. As a ship buffeted by storm sails at last into the quiet har-

bor, casts anchor, and is at rest, so the soul of Neesima sailed into this haven of truth and was at peace. His long search was over. He had found the Saviour for whom he had yearned and searched so long.

The *Wild Rover* carried Neesima not only into Boston Harbor, but into the heart and home of a great man, and his future benefactor. The owner of *Wild Rover* was Mr. Alpheus Hardy, a Christian captain of industry of the finest type. Hearing about the Japanese youth who had come across on his ship, he was deeply interested. He sought out Neesima. In halting, half-intelligible English and more intelligible gestures, the young man made clear the purpose of his coming. Mr. Hardy saw in this young Oriental an opportunity to project his own life and service across ten thousand miles of sea and land and immediately set about helping Neesima to realize his aim. During the years of study that followed, Neesima found in Mr. Hardy a wise counselor and a generous benefactor. Mrs. Hardy heartily seconded her husband and mothered this son of Japan like an own child. Thus in a cultured Christian home this stranger from afar found hearts that were sympathetic and personalities that molded his own.

As a student, Neesima's mind was like a photographic plate, sensitive to every influence. His industry was great; every field of learning fas-

cinated him. But he kept one purpose supreme —to enrich his experience of God and to enter into a deeper understanding of Christian truth. How well he succeeded is told by President Seelye of Amherst College, in one clear-cut phrase. He was about to graduate, and someone suggested that he return to Japan, bearing, not only his well-earned diploma, but also written testimonials from the college authorities. The terse, pointed reply of the President was, "You cannot gild gold."

Neesima's usefulness began early. When, in 1871, the second Japanese Embassy, made up of the most influential men of that day, visited America and Europe for study and investigation, Neesima was invited to become its interpreter. He was also asked to prepare an essay on the subject of "Universal Education for Japan." This essay became the basis of the Embassy's report on education to its home government and did much toward laying the foundation for Japan's splendid educational system. The spirit of Neesima shines out as he sets himself to this task. In quaint English he says, "Pray for this untiring soldier of the blessed Cross, for I feel my active battlefield has come within my sight. I am ready to march forward, not asking whether my powder is dry or not, but trusting simply and believing that the Lord of Hosts will help me."

Neesima was now ready to return to the land of his birth. One matter, however, kept press-

ing itself upon him: he faced Japan with a conviction that he had been saved to serve, and educated in order to educate; he heard a clear call to build in Japan an Amherst College of his own. Before leaving America he knew he must find friends and money for the founding of such a Christian institution of learning in Japan. He told a few friends, but received little or no encouragement. In the great crises of life and in its most momentous hours, men who see visions and accomplish things have to walk alone. Their best friends often fail to understand. But of this time Neesima says: "However, I was not discouraged at all. I kept it within myself and prayed over it."

In 1874 he was invited to speak at the annual meeting of the American Board of Commissioners for Foreign Missions. He decided that the hour had come when he must present his country's need. What happened can best be told in his own words. "When I appeared on the stage, I could hardly remember my prepared piece, a poor, untried speaker, but after a minute or two I recovered myself, and my trembling knees became firm and strong. While I was speaking, I was moved with the most intense feeling over my fellow-countrymen and shed much tears instead of speaking in their behalf." The effect was electric. The audience answered his tears with theirs. The Doshisha College was then and

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A BASEBALL GAME IN TOKYO, BETWEEN THE KEIO UNIVERSITY TEAM AND A VISITING AMERICAN COLLEGE TEAM

THE "HARVARD OF JAPAN." AN AVENUE ON THE COMPOUND OF THE IMPERIAL UNIVERSITY IN TOKYO.

there founded in the hearts of all who heard him. Five thousand dollars was pledged, and Neesima again followed the gleam across the vast Pacific. This time it led him East instead of West.

3. Pioneering in His Native Land

When Neesima returned to Japan in 1874, the Empire had already started on her new destiny. On every hand there were evidences that a new day had dawned. Leaders with the modern outlook were in great demand. High places in official life were all but forced upon this Western student. Friends pleaded and men of high estate remonstrated, but to all he turned a deaf ear. His passion was to found a Christian college, and nothing could divert him from that intention. He purposed to multiply himself in the lives of thousands and to fill Japan with young men dedicated to the service of Christ and country.

On landing, he paid a visit to his parents at their old home in Annaka, seventy-five miles from Tokyo. From far and near the country people flocked around him, eager to hear about America. His heart ached as he saw them. They were as sheep without a shepherd. At that time the law still limited the teaching of Christianity to the port towns which had been thrown open to trade; but Neesima's flaming spirit could not be repressed. He threw caution to the winds, broke through the restrictions, and proclaimed the gos-

pel. Consternation reigned among the local officials. An appeal was made to Tokyo to silence him. But his friends were in power at the capital and word came back to give him a free hand. The result was that, with his father's consent, he removed the paper, wood, earthen, and brass ancestral gods and set up an altar to the true God in his own home. In this village of Annaka was organized the first Christian church in the interior. To-day its spire stands as a monument to Neesima, the pioneer who fearlessly broke down the bars and opened the work of evangelism in interior Japan.

Neesima's next move was to found a Christian college. In casting around for a location, he decided to plunge into the heart of the enemy's country, Kyoto, the sacred city. This was the ancient capital, an old cultural center, and, for a thousand years, it had been the rallying ground of Shintoism and Buddhism. The priests of these faiths and the officials who backed them, hearing that a Christian college was being established in their midst, were swept into a storm of opposition. Inch by inch Neesima fought his way, until at length the foundation was laid for Japan's first Christian institution of learning. Forty students were enrolled the first year. For years perils surrounded the infant institution. Writing to Mr. and Mrs. Hardy at this time he said, "We are hated by magistrates and priests, but we have

planted the standard of truth here, and we will never retreat." So overwhelming were the trials and obstacles that beset him as he went on developing the Doshisha College that at one time, out of the agony of his soul, he cried, "O that I could be crucified once for Christ and be done with it."

The enemies of the school centered their opposition against the teaching of the Bible and Christianity. Neesima, therefore, determined to launch a nation-wide fight for religious liberty. The men of the second Embassy, whom he had served in America and Europe, were now ministers of the state. He had won their confidence. Making the most of this advantage, he lined up the other liberal leaders and headed a movement agitating for empire-wide religious freedom. The clause vouchsafing religious liberty incorporated in the constitution promulgated in 1889 was the fruitage of this movement.

Neesima was a pioneer in the field of Christian education, but his evangelistic fervor grew with the years. He made a map of the places where he felt personally called to preach. It covered the Empire. There were no railroads, but somehow he went everywhere. He writes about getting up at two o'clock in the morning and starting on missionary tours in jolting one-horse country stages. Often his letters are dated at 3:30 a. m. But the human frame was too frail for the high-

pressure engine that drove it onward. At length he suffered a complete collapse.

In 1883, although a semi-invalid, he began to make the Doshisha College a Christian University. In order to regain his health and to study Western universities, he made a tour of Europe and America the following year. Writing from America, urging the development of the Doshisha into a full-fledged university, he said: "I cannot write such a letter without shedding many tears. My heart is constantly burning like a volcanic fire for my beloved Japan."

In 1885 Neesima returned and began to enlist the interest of influential Japanese in the plans for the enlargement of his institution. They pledged 60,000 yen,[1] a fabulous sum for that time. Meanwhile the school was growing apace. The little nucleus of forty students had in twelve years increased to nine hundred.

The arrow had gone straight to the mark, but the bow had spent its strength. Physically, Neesima never recovered his full strength. He had reached his goal, but the strain was too great. In 1890, at the age of forty-seven, he reached the end of the trail. When the end drew near, he asked for a map of Japan and writing colors. Spreading it out before him, he marked strategic centers which he urged should be occupied for Christ. For Doshisha his prayer was that it

[1] The value of a yen is normally fifty cents gold.

should be "a place where men of great and living power may be trained: men who shall live for their country." Then with the words, "Peace, joy, heaven" on his lips, the warrior pioneer was off to follow the gleam where men's footsteps no longer falter or fail. In the city where fifteen years before he had to fight for standing room, four thousand people now gathered to bless his memory. High officials and Buddhist priests alike showed him honor.

Neesima was the Jeremiah of Japan. He was a man of tears. He wept his way into the hearts of men and women. A scion of aristocracy, he became a Christian commoner. He refused to kotow to the governor, but to coolies he took off his hat. He made his wife an equal and a companion—a thing then unknown in Japan and not too common to-day. He was not a great teacher or educator, but in his personality and his faith, his great soul was ever aglow. He bore his country on his heart. With the Psalmist he wrote, "O Japan, Japan, if I forget you, let my right hand forget its cunning."

Neesima will stand for all time in Japan as the pioneer who went to the ends of the earth in search of the truth, and, having found it, gave his life that his countrymen might know it. Doshisha University is his monument. Here by the thousands men are made in his mold and go forth to spread his spirit among their fellows.

4. Japanese Student-Life To-day

An open mind and a passion to learn are chief characteristics of the Japanese people. As early as the sixth century Japanese were crossing the Yellow Sea to study Confucianism and Buddhism in China. In the beginning of the eighth century a center of Chinese learning and literature was established at Nara. A little later a university was opened in Kyoto that specialized in Chinese classics, history, law, etiquette, arithmetic, composition, and calligraphy. From the earliest introduction of Buddhism, the priests of this religion opened "temple schools" and taught ethics, calligraphy, reading, and etiquette. With the coming of the Dutch, schools were started for the study of the languages and sciences of the West. Thus from early times the Japanese have eagerly followed every trail to truth and knowledge.

In 1871 a system of education based on modern lines was launched. It summoned every child to the schoolhouses which dot the hills and valleys of this fair land. During six formative years, almost every Japanese child, his bag of books on his back, travels the road to learning. In 1921 Japan had an army of 8,577,918 children traveling this road. This is 98.2 per cent of the children of primary school age, and it places Japan near the top of the list of the nations that have cut down illiteracy to a minimum.

The students in the higher institutions of learning constitute a host 650,000 strong. This figure does not tell the whole story. In 1920 there were 220,778 applications for entrance into the various higher schools supported by the government. Of these, only 100,426 could be entered. Other tens of thousands applied for entrance into private institutions, of whom only a fraction could be accepted. Even from Christian schools 10,000 young people had to be turned away because of the rush of applicants and the limited capacity of the schools.

In 1920 the central government, provinces, counties, cities, and towns spent $140,000,000 for education. This is an increase of $96,734,000 in seven years. There are twenty government institutions of college grade. Japan's five Imperial Universities rank with Harvard in America and Cambridge in England, and have 20,258 students. There are eighteen private universities, of which Waseda stands at the top with 11,000 students and Keio is a close second with 10,000. Buddhism has sixteen institutions of higher grade and thirty-four secondary schools. There are forty-nine higher Christian schools, three of which rank as universities.

Tokyo is the Mecca of the student world, but student centers are springing up in every city. The passion for knowledge has spread like a forest fire up every valley and across every moun-

tain. Rare indeed is the boy or girl who does not dream of books and teachers and student days. Rare also is the home out from which one or more members has not gone to join the ranks of the students.

In most homes the margin of living is so close that education spells sacrifice to the parents. It also means that poverty will follow the child through all his student days. But with high resolve and fine spirit both parents and children face the fight together. Out in the village, or on a tiny patch of ground in the country, the parents add more hours to their toil and stint to their saving. In the city their child too often is cooped up in a narrow six-by-nine-foot room, unheated and badly lighted, and is living on a frugal fare. But no one complains. They have felt the magic winds of a new day and make their sacrifice gladly, that as a family and as individuals they may keep their place in the line and possibly step up a pace. Of course not all of Japan's students are thus limited in their resources, but the majority are compelled to pay a big price for the privilege of securing an education.

5. Japan's Students and Christian Strategy

Christian strategy calls for an extensive and intensive evangelistic effort in the schools and colleges, for these are the creative centers of the Empire. In ability, the Japanese students are the

flower of the nation's youth. Because of the limited capacity of the institutions of higher learning and the system of competitive entrance examinations, the weeding-out process is drastic. These are the men who, in the coming years, are going to step out into places of power and leadership. During their student days and later they are marked men. For weal or for woe they are going to spread their influence across the Empire. The students for Christ means Japan for Christ.

There is a spirit of adventure which leads the students far afield. As compared with their parents, they live in a different world. The parents' world is dead or dying. The students' world is just coming to life. They think in different terms and speak a different language. Their habits of life, their social point of view, and their world outlook are at opposite poles.

To the Japanese student, life is ever a fascinating theme. He will ponder long and search far for an answer to the question, "What is life?" Too often, however, his interest is speculative and philosophical rather than practical and vital. He fails to link up life with living. He meditates much on what life is, but thinks less on what it ought to be. His great need is to see life as interpreted by the Man of Galilee, who lived greatly.

Religiously, Japanese students are not harking back to the past. Multitudes have broken with the old creeds and cults. They tell us by the

thousands that when they turn to the faiths of their fathers, they find them to be fountains without water, cisterns that are dry, systems without life and without a dynamic. Disappointed, they stand ready to march out into a new religious destiny. Many of them are groping their way toward new spiritual ideals, new light, new life.

But there are others adrift out on a rough sea without anchors, without a pilot, and without a goal. Lost in a maze of merciless atheism, they look upon the universe as a materialistic machine in which no will is at work, and back of which no heart beats. When life becomes too puzzling or the soul's cry too insistent, they seek relief in suicide, sometimes leaping three hundred feet over Kegon Falls, or down the throat of a belching volcano. Others who have broken loose from the restraints of the pagan faiths have not assimilated Christian ideals and influences. Under the sway of anti-religious, anti-social, or anti-moral ideas—many of which have been imported from the Occident—they are madly rushing into excesses of every kind. Christ is their only hope.

In their thinking and in their ideals, the students stand nearer to Christ than any other group. Their study of Western things and Western languages has created among them the international mind. The horizon of their world has been pushed out until to-day it includes the ends of the earth. To them "world brotherhood" is a term alive with

content and meaning. With this enlargement of their world has come a passion for peace. The heart of Japan's students is in tune with humanity's yearning for a warless world. Of the 650,000 students of this land ninety in a hundred have turned their backs on militaristic ideals and are lined up behind the peace program. They will flock to the colors of the coming crusade to outlaw war.

In their social outlook many have seen visions of Christian democracy and have come under its spell. They recognize that man is a man no matter where he stands, and that in the scale of values character tips the beam highest. "Service," too, has crept into their vocabulary and at times into their actions. Among those who read English, Christian poets are popular. Dante, Milton, Browning, and Francis Thompson walk with them and fill their minds with Christian conceptions. The young men and women of Japan are seeking after the truth, and, like Neesima, many of them will sacrifice much to find the object of their search. Consciously and unconsciously they are moving Christward. He is their logical goal.

FROM A UNIVERSITY PRESIDENT

Japan has entered into a new era in her international status since the great European war. New Japan is becoming Newer Japan. She feels a greater responsibility for the peace and welfare, not only of the Far East, but also of the world. She is becoming conscious that she has to contribute her share as one of the five great world powers, to avoid war and to bring amity between the nations. The Washington Conference echoed the voice of a world seeking after peace and welfare. The naval holiday must be kept in good faith during the coming ten years. Japan, on her part, will hold to her agreement with heart and soul. All the surplus resources saved from naval disarmament will be used for educational purposes and the improvement of roads and river courses. Christian Schools with their moral and religious influence over the coming generations will certainly be important factors in shaping the thinking world of the Newer Japan. They will also be instrumental in bringing about good feelings and amicable relations between the English-speaking nations and Japan.

SHOSUKE SATO
President of Hokkaido Imperial University; prominent layman of the Methodist Church.

IV

SKY PILOTING AMONG THE MASSES

1. Kimura—Fisher of Men

THE Christian Movement in Japan has produced two flaming evangelists, men who move the masses Christward. One of these is Kanamori, the "Moody of Japan," far-famed for his three-hour sermon, which has guided tens of thousands of Japanese into the Christian fold. The other is Seimatsu Kimura, a religious genius of this Eastern Empire.

Mr. Kimura's early life was spent in a little mountain village. He was naturally religious. Any untoward event in his boyhood life drove him to the temple to pray. His father's addiction to drink was a source of great sorrow. Again and again as a boy he went to the Buddhist and Shinto gods with this burden. Impelled by the Buddhist teaching that the infliction of self-torture adds power to prayer, he went out one cold, snow-driven winter's day, stripped to the skin, and thirteen successive times jumped into the icy water of a near-by river. Each time he offered the prayer of his heart. Then came an experience that blasted his faith and silenced his petitions. He noticed that liquor was offered to the gods and that the priests at the temple drank.

How could gods and priests who drank deliver his father from the chains that bound him? His soul revolted, the whole thing seemed a sickening sham.

Not long after this, the first Protestant missionary came to his village and conducted a Christmas service. His prayer, strange though it was, touched a responsive cord in the lad's sensitive soul. The organ music too was new and sounded unfathomed depths in his heart. But the account given his parents on his return was far too glowing. His enthusiasm alarmed them. They severely reprimanded him and strictly forbade his ever again going to the "Jesus-house."

However, the following Christmas found him again at the service, this time with his parents' threat of a beating hanging over him. The boy had decided that since the flogging would last but five minutes, and the Christmas entertainment two hours, he could well afford to take the beating. Out of the pile of presents the missionaries gave away, Kimura drew a mirror. This was a good deal of a disappointment, and he suggested to those in charge that he was a boy, and that something to read would be more in his line. Thereupon he was given a tract on John 3:16. This he read aloud to his mother. Hearing her son read the hated teaching was more than she could bear. She seized the tract, tore it to shreds, and flung the despised pieces into the flames. But

those wonderful words so appealed to him that they rang in his memory.

During his student days in the capital of his province, Kimura was led one day to listen to Christ's story of the prodigal. It needed no explanation. He recognized himself. Then and there he "arose and went to his Father." The story had kindled anew his natural religious fervor.

He hurried home to lead his parents to Christ. But they turned deaf ears to his pleading and treated him as one gone mad. He determined, therefore, to live the gospel and let it work its silent way into their hearts. Voluntarily he put his shoulder to the heaviest burdens and with a smile and a song did the hardest and dirtiest work around the home and the shop. It was not so very long before he had won over to his new-found religion both of his parents. He then began to lead his friends and fellow-students to Christ.

His baptism made him feel that he was a man set apart—God's man—and from that hour he vowed that he would live a life of service. He entered the North Japan Christian College of the Reformed Church at Sendai and definitely set himself to the task of preparing for Christian service. The young man rejected the offer of a scholarship and worked his way. Barefooted and without an overcoat, in the biting cold weather

of Northern Japan, Kimura was out at 3:30 in the morning, running his newspaper route or delivering milk to his customers. Sundays he was down among the poor of the city, where, after washing the children's faces and combing the girls' hair, he conducted a Sunday-school in which he was superintendent, secretary, teacher, and friend.

As he faced the future, near the close of his college career, Kimura figured that at the rate at which converts were then being won, it would take two thousand years to Christianize Japan. Pondering the matter, he saw a vision of multitudes of his people turning to Christ under the leadership of a Booth or a Moody of Japanese face and form. In the background of that vision he saw—could he be mistaken? No, the features stood out strong—himself portrayed as such a potential leader. The call was clear.

He would go to America and study under Dwight L. Moody. This purpose raised a storm of opposition from his family and friends. To his father's declaration that he was a fool, he calmly replied that he would go to America if he had to swim the Pacific. Stormy sessions followed in that village home as his mother pleaded with her husband to relent and send the son forth with his blessing. Failing in this, the far-seeing mother took matters into her own hands. She raised funds for a ticket to America, a fabulous

sum to her and her son, and to secure its loan she pledged her all. The last night that he spent in the old home, Kimura was harassed by a vague sense of fear and foreboding of failure. Turning to his mother, he inquired whether she thought that he with his yellow skin and flat nose could make good in white America. With fine scorn in her voice she replied that a man is not measured by the color of his skin or the curve of his nose, but by the pitch of his soul.

He landed in America penniless and friendless and for many months battled with experiences that test men's souls. But at last his hope seemed about to be realized. Mr. Moody was announced to speak at San José, where Kimura was then a student. With high hope he called at the great evangelist's hotel and rapped at the door of his room. It swung open and there stood Mr. Moody with a bunch of unread letters in his hand. His words, "Can't see you, sir," fell like rocks on the intruder's heart. Sorrowfully he turned away.

Learning, however, that the evangelist was leaving for San Francisco the next morning, Kimura bought a ticket for the same destination and followed him into the train. Motioning the Oriental to a near-by seat, Mr. Moody sat down and was soon immersed in the morning papers. Later, remembering the youth who had trailed him for twenty-four hours, he handed him a bunch of

papers, saying, "Do you want to read the news?" Quick as a flash came the answer, "No, sir, I want fifteen minutes of your time." The reply was a not too urgent invitation to share the evangelist's seat. Pointing to the college buildings which they were passing, Kimura said, "One friend advises me to stay here and work for a degree. Another as strongly urges me to go to your Bible Institute. What shall I do?"

"How many persons have you consulted about this?"

"Two persons."

"Talk to five people and you will get five different opinions. Talk to God and you will get one." In the silence that followed, Kimura pondered and prayed. Then turning to Moody, he said, "I will be with you in the fall." The evangelist's reply was, "I suppose you have money?"

"Yes, I have thirty-five cents."

"Thirty-five cents! How do you expect to come on that?" To this came a counter question.

"Mr. Moody, how do *you* read Philippians 4:19?" The evangelist cast an understanding glance at his questioner, and, asking his singer, Mr. Towner, to keep the young man in mind, the conversation was closed.

From the most unexpected sources funds were provided, and Kimura started for Chicago, stopping at many of the large cities *en route* and preaching on their streets. Reaching Chicago, he

went to hear Moody address the ministers of that city on the slogan, "Go to work." His soul was stirred. He went out and that night won nine of his fellow-Japanese for Christ. The next morning six more were added to the number. With evident pride he reported his success. Mr. Moody's comment was, "Yes, you are satisfied with fifteen, but you have 50,000,000 who must be won. Go after them."

His first Sunday in Chicago he went to hear Mr. R. A. Torrey speak. In the after-meeting he crowded with five hundred others into the inquirers' room. When testimonies were called for, he jumped upon a chair and said, "I am not a Chinaman, but a Japanese. My hair is as black as coal and my eyes as black as the American eagle's, but my heart is as white as snow. It has been washed by the blood of Christ." The next morning he was summoned into the office of the Institute and learned with much surprise that the mail had brought him a scholarship of $300 and that his board, room-rent, and laundry were thus paid for the coming year. A lady of wealth had heard his testimony the night before, and Philippians 4:19 was again proved true.

Mr. Kimura's work in America, both while a student and later, carried him all over the country. But the desire to return to Japan was strong. At length it became irresistible, and while engaged in special work in Kansas City, he sur-

prised his associate one day by saying, "Day after to-morrow I leave for Japan."

"Day after to-morrow! Have you money?"

"About three dollars and a half."

"Three dollars and a half! How can you think of starting with only that amount?" To this Kimura quietly replied, "When a Spirit-filled man receives marching orders from God, he does not stop to question how or why. I have been ordered to return to my native land to preach."

At his last engagement in Kansas City, two other speakers overran their allotted time. He arose and simply said, "As you see, my time has been used up by the other speakers. In a few days I start for my homeland to witness for Christ. No mission board is back of me, God alone. Just remember me in your prayers." At the close of the service an elderly lady called him aside, thrust a padded envelope into his hand and without giving her name, disappeared. It contained five hundred dollars for travel expenses back to Japan. Again the promise of Philippians 4:19 had been fulfilled.

On returning to Japan Mr. Kimura began his work of Christian service. During the Osaka National Exposition he conducted continuous all-day campaigns of evangelism, preaching often as many as eighteen times a day. In the cities of Tokyo, Kyoto, and Shizuoka he has conducted great tent-meetings to which hundreds of thou-

sands of people flocked. Up and down Japan, among his nationals in Manchuria, Korea, the South Sea Islands, in Hawaii, and on the Pacific Coast, he has gone with the good news of Christ. Mr. Kimura is still in his prime and already has preached to more than one million of his people, forty thousand of whom have accepted the challenge that he has flung out to them with such boldness and passion.

2. Miss Kawai—a Proof and a Prophecy of Japan's New Womanhood

From time beyond memory the women of Japan have lived a sheltered, secluded life. Their homes have been their world. Within this little world their influence has been fine and formative. Often it has touched with molding power life far beyond the confines of the home. But in their knowledge, their thinking, their outlook, their interests, their life-purposes, and their activity, the great masses of Japan's women have lived in a universe contracted within the four walls of their thatch-roofed, paper-doored houses. They have had no intellectual experience with which to judge the past or to think through the problem of the present or the future.

But a new day has dawned. Education is opening up to them a new world. It is quickening their intellects, broadening their thinking, stimulating new interests, lifting their life-purposes, and

thrusting them out into wider activities. They, in turn, are determined not to stand empty-minded and empty-souled in this new world. Of Japan's daughters, 128,000 are enrolled in high schools, and others, in great numbers, are in special schools. There are also medical, dental, English, normal, and commercial schools for women, which are crowded. They are even forcing the doors of the universities and sitting beside their brothers in the highest institutions of learning.

Moreover, industrialism and commercialism are factors which are forcing Japan's womanhood out into the stress of the work-a-day world. Of the more than 3,000,000 people who have been swept from the fields into the factories, 1,250,000 are women, 300,000 of whom are under twenty years of age. An additional 1,200,000 of Japan's women have broken with their traditional past and stepped out into the soulless struggle of modern commercial life; 4,000,000 farm hands and 6,000,000 domestic servants must be added to the vast army of this nation's working women.

Miss Michi Kawai is a fine proof and an inspiring prophecy of the manner in which Japan's awakening womanhood is reacting to its new world. She was born under the eaves of the great shrine of Ise, dedicated to the sun goddess, the mythological ancestor of all Japan. Her ancestors helped to found this Imperial shrine, and her family was the fortieth in the line of the

Shinto priests who had served there. Changes in the personnel of the shrine led to her father's retirement. An unfortunate business venture swept away the family fortune. Borne down by the tragedy which had overtaken him, her father went often to the temple at the twilight hour. Leaving her seated on the stone lantern outside, he entered behind the veil. His sorrow was sore and so his prayers were long. While he was within, the little girl amused herself by striking flint against her stone seat and flashing fire into the darkness settling down around her.

Adversity continued to follow the unfortunate family until at length they were obliged to leave Ise, with its sacred associations and hallowed memories, and go to the cold and bleak Hokkaido. Here the one ray of light that penetrated the darkness of their poverty and pain was the memory of the Imperial shrine. As exiled Israel prayed with faces turned toward Jerusalem, so this Japanese family daily prayed looking toward the south where Ise lay. The day came, however, when this young girl, led by a Christian uncle, went out and prayed not facing the south. She had found the God who is not limited by direction.

This experience changed the course of life both for her and for her home. It opened the way for her entrance into a Christian school, where she laid the foundation for her future career. It drove away from her home despondency and de-

spair and brought the whole family out into a radiant Christian hope.

The teachers under the influence of whose personalities Miss Kawai came in Hokusei, the Presbyterian Girls' School at Sapporo, set high ideals before her. When she was graduated, she was fired with ambition to be a leader in education. The Bryn Mawr scholarship in Japan furnished this opportunity.

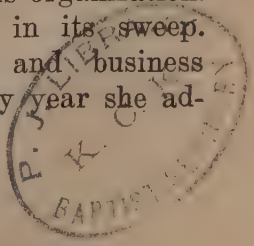
Four years at Bryn Mawr initiated her into an entirely new world. The intense spiritual atmosphere which prevailed there was a tonic to her soul. The brightness and cheerfulness of her fellow-students, the unselfish way in which they coöperated to accomplish things that were worth while, and the courageous and purposeful manner in which they faced their future careers made a profound impression upon this timid, hesitating maiden of the Orient. In her heart there developed a passion to guide the girls of her own Japan into lives of brightness and happiness and cheer, and to help them to work together for the accomplishment of unselfish ends. Before she left Bryn Mawr, Michi Kawai had dedicated her life to this high purpose.

Returning to Japan, Miss Kawai spent ten years as an educator, giving liberally of her time and talents to volunteer work for girls. Increasingly she became alive to the dangers confronting the nation's awakened womanhood. They

had been ushered too suddenly into a world which was new and strange. The old familiar guide posts and safety signs were wanting. Many were going astray. Others, eagerly training their minds and neglecting their hearts, were losing their souls. Still others, caught in the tangle of new intellectual processes, were drifting into doubt and atheism. Girls in commercial life found themselves in a vice-stained world facing temptation for which they were in no sense prepared. The factory girl was the most pitiful. Her long working hours, crowded, unsanitary living conditions, and low moral surroundings spelled physical and moral ruin to many. So great a number fell by the wayside that every year 200,000 new recruits had to be brought from the farms to feed the factories. Of these 120,000 never returned to their homes.

Miss Kawai flung herself into this need, and to-day she is the outstanding figure in the work of rebuilding the life of Japan's new womanhood according to the Christ pattern. Her personality is brought to bear intensively upon the 8,000 members of the Young Women's Christian Association of which she is national secretary. Extensively, she reaches 40,000 young women through the varied program of this organization.

But her work is nation-wide in its sweep. Everywhere schools, factories, and business houses are open to her, and every year she ad-



dresses and comes in touch with 150,000 of Japan's daughters. To the student she is an inspiring leader. To the girls of the factory, office, and shops she is an elder sister.

Miss Kawai is more than a national figure. In Christian circles her work has a world-wide scope. Repeatedly she has represented the women of Japan in international, student, and Y.W.C.A. gatherings. She is a leader who thinks and plans in world terms, a living illustration of the latent power that is locked up in the personalities of these timid, retiring little women of the East. Let Christianity but release this force, and it will not only prove potent in renewing the life of Japan and the Orient, but it will enrich the life of the whole world.

3. The Tokyo Misaki Tabernacle—The Task of Christianizing the City

Japan's new industrial era has turned the tide of population toward her cities. Their growth has been phenomenal. In thirty years the population of Tokyo has jumped from 858,000 to almost 2,300,000. During the same period Osaka has rolled up an increase of a round million. Yokohama and Kobe, her two principal port cities, and a score or more of her inland cities have had a parallel growth. There are suburbs in these cities where the population has increased five to ten fold in the last dozen years.

With the growth of the cities has come the inevitable problems of housing, congestion, sanitation, infant mortality, loose morals, the increase of crime, and all the various problems that haunt the modern city. Moreover, the influence of these cities on the nation at large is determinative.

The Tokyo Misaki Tabernacle, right in the heart of this metropolis of the East, had to face these facts. They called for the projection of a program proportionate to the need. A study of its neighborhood disclosed a whole cross-section of the city right at its door. Here were students, forty thousand of them, making Kanda Ward their rallying center. Children at play swarmed in the narrow streets and narrower alleys. Here were laboring men and working mothers. Here were infants uncared for while mothers toiled. Here were apprentice lads hard at work who ought to be happily at play. Here were working girls, the flower of whose youth had been wrested from them. Here were business girls, confined to the narrow round of a downtown office. Here were the folk that float to and fro, the easy victims of the deceiving attractions and vice of every great city.

The aim was to establish points of vital contact with each section of this little world and to infuse that contact through and through with Christian ministry and the Christian message. Since the various groups would shrink from a

direct attack, each was approached from the angle of its greatest need.

The babies who bobbed around on their mothers' backs, as the women helped to meet the family budget by taking piecework into the home or by doing hard, rough, outside work, made a pitiful appeal. The day-nursery has proved a veritable haven for them and a boon to the mothers. Now the women go to their work without a worry about the little ones. Moreover, the nursery's ministration touches forty mothers' hearts and forty homes with fathers and brothers and sisters.

But what about the brothers and sisters, many of whom are almost as small as the babies themselves? Their mute appeal could not be denied. To-day the Tabernacle kindergarten rings with the merry shouts of from sixty to seventy kimono-clad children who flutter like butterflies through classroom and hall. This is another means of reaching homes. Monthly meetings for the mothers form a natural part of the work of both the nursery and the kindergarten and open the way for talks on home-making and child-hygiene and also to bring them face to face with the Friend of friends.

For the children of an older age, there is the playground with its provision for play and Christian instruction. This section has no parks or play spaces, and some twelve hundred children avail themselves of this feature during the year.

A summer vacation Bible School, with periods for study, for handwork, and for play, is another feature of this work for children.

The apprentice lads are everywhere in evidence. Bound out to learn a trade, their boyhood comes to an abrupt end at the age of ten or twelve. There are masters who are good and masters who are bad, but all are anxious to get the greatest possible service out of these lads. And so theirs is a schedule of work from early till late. Opportunities for recreation and for study are few if any. They are eager to attend the apprentices' night school, but the masters are not so keen. It means two hours a day less toil, and the work is pressing and returns are small. The result is an unending struggle with the masters and Mammon to keep the way open between the apprentices' shop and this apprentices' school.

The working girls of this community are largely recruited from the farms. Most of them are domestics. They have been lured to the city by the bait of less work and higher wages, both of which prospects are usually realized. However, accustomed to the free life of the fields and unaccustomed to the wicked ways of the city, by the score and hundred they become the victims of disease or social vice. The night school for these girls endeavors to fortify them against temptations.

English and friendship were the magic doors that brought the Tabernacle next to the students

and young people who surge around it. No Japanese youth to-day feels fit for real life until he has learned somewhat of the English language. An English night school for men, therefore, enrolls yearly five hundred forward-looking young business men and students. Another English school for women, with afternoon and evening sessions, enrolls annually between three and four hundred girls from student and commercial life. But in these schools more than English is taught. Lessons in Christianity have the right of way for twenty minutes of each session. Life is here interpreted with Christ at the center.

The laboring man is not forgotten. His working hours are long. No one appears to care for him or his soul. To many he is a mere machine. The fifteenth day of the month is his rest day. Often it is a day of debauchery. On this evening the Tabernacle keeps open house for the workingmen. First there is a message for their hearts; then follows a movie or music or mirth; anything that is wholesome and will break up the grinding monotony of their lives. Fearing that in some mysterious manner they will be made Christians without their knowing it, they are wary of too close a contact, but, all told, about 1,500 attend the twelve meetings held during the year.

The Tabernacle stands as a Christian Social Center. Its doors are wide open fourteen hours a day, seven days a week. Its reading and game

rooms and roof garden are open to all. In times of public emergency, it stands ready to serve. During the last cholera epidemic, in coöperation with the city authorities, 2,000 people were inoculated here. It is the same when influenza or smallpox rage. This institution is Christian first, last, and all the time, and constantly sounds the evangelistic note. A self-supporting, self-governing Japanese church is the seal and center of the whole, and into its life and activity go those who are won.

4. The Omi Mission—Pioneering Off the Beaten Track

The opening scene of this story is staged on two continents. Two students are at prayer, one in America, the other in interior Japan. Ten thousand miles of sea and land separate them. Neither knows or has heard of the other; God knows them both. The American student is searching for the gleam of the divine purpose for his life. The student in far-away Japan, single-handed, is carrying on an uphill fight against the forces of paganism in his school, and is crying to God for reënforcements. God hears them both. Mysteriously events begin to shape themselves toward the answering of their prayers. The student in America is surprised by a call to a professorship in a Japanese institution. He accepts, and in a few months is installed in a school in

Hachiman. He is fresh from college, a man with a purpose and a passion. He has in him the stuff of which pioneers are made, faith to venture, courage to follow a clear call, and readiness to rough it.

At Hachiman William Merrell Vories found himself in the heart of a great rural province of 800,000 people. No Christian seed had been sown here. It was virgin soil, such a field as fires the fancy and stirs the blood of a pioneer.

No sooner was he installed than he began to spy out the land to discover what method of Christian work would win. Deciding to attack at short range, he turned his little living quarters into a social center. Pictures, games, good fellowship, and a real live American at the center on whom to practice English was too good an opportunity for the students to pass by. Those bachelor quarters soon became a student rendezvous. Having established the personal contact, he next looked around for means to get his message across. Bible classes were a possibility, but, alas, he knew no Japanese, and of his language they understood only such words as they had discovered in an English primer. Here the two men who, a few months before, in different languages and on different sides of the globe, had prayed toward a common purpose, now joined mind and heart in a common task. The American became the teacher, and the Japanese served as

A STREET IN A JAPANESE SLUM

WORKING LADS IN THE APPRENTICES' NIGHT SCHOOL OF THE TOKYO MISAKI TABERNACLE

interpreter. The Bible class idea struck the students' fancy. There were forty-five present at the first session. In a few weeks the enrollment had jumped to 322.

Direct in his contact, Mr. Vories was also direct in his teaching. He did not teach theology. He interpreted life, the life of the people, pagan life. He drew it out from under cover and turned the searchlight on it. Then he interpreted Him who gives life that is clean and strong and big with meaning. Following the example of his Lord, he formed an inner circle and brought the impact of his personality to bear intimately upon a teacher and six students whom he invited to share his home.

This step brought his work to a new stage. A large number of heart-hungry students desired to enter that charmed circle. The capacity of his Japanese house was already strained. He launched a plan to build a Y.M.C.A. with dormitory facilities.

Every enterprise that is worth while has to weather many a storm. This was no exception. At first it was only a rough, winter wind. Aroused by the dynamic influence of this new teacher and by his aggressive program, the pagan priests, irreligious teachers, and misguided parents began to organize underground opposition. Building sites? Yes, on every street; but a word had gone forth, and none were for sale. Then, unannounced, a

former citizen appeared, purchased the choicest corner lot available, and gave it for a church and the proposed Y.M.C.A. This strange intervention established the enterprise right in the center of the town. Mr. Vories now began to hold regular church services, being "preacher, organist, and choir."

Stung into fury by this advance, the opposition flung away its mask and came out into the open. The priests lodged a protest with the school authorities and threatened Mr. Vories with violence. Stirred up by the priests, the rougher element among the students started an opposition movement within the student body. The Christian students and those attending the Bible classes came under a fire of persecution. Their books were mutilated and their examination papers torn. Some were waylaid and beaten. Bending their heads to the storm, they prayed their way through. The result was that within a short time the two leaders of the student opposition sought forgiveness and became followers of Christ, and with five others were baptized. The priests, however, forced the issue, the school was threatened with the withdrawal of funds, and Mr. Vories was relieved of his post.

This crisis seemed to betoken the end. In reality it was the beginning. There the young man stood, discharged and discredited; his support was gone; he had no funds or backing. But this

storm simply cleared the ground for the founding of the Omi Mission. An unknown friend, an American business man then in Japan, came to the rescue and made it possible for Mr. Vories to launch his province-wide program of service and evangelism.

Having studied architecture, Mr. Vories now turned this to account. He began to specialize in buildings for mission purposes and soon found a large field for his services. This architectural department of the Omi Mission has grown, until to-day it has a large clientele, not only among the missionaries, but among the Japanese people too. During the last few years it has furnished nearly enough income to finance the working budget of the whole Mission.

In eighteen years the working force has grown from one to ninety. Hachiman has a self-supporting church, a Y.M.C.A. and community center, and a public playground. At Maibara is another Y.M.C.A. for work among the eight hundred railway men in the station and shops. The "Galilee Maru," a thirty-five foot motor launch, works among the people and villages scattered along the shores of Lake Biwa. There is a rest-house for farmers and a growing rural work. A magnificent sanitarium, splendidly equipped, fights tuberculosis, the national scourge that claims over 100,000 victims every year.

To-day Hachiman has enshrined this pioneer

in its heart. The ideals and the spirit of Christ are permeating the whole province of Omi, changing its environment and its social order and making men new. The key-men among his Japanese colleagues in the Omi Mission were, most of them, Mr. Vories' students during the days of storm. The policy of the organization recognizes no race, no rank, no distinctions, but only spontaneous, generous, and joyous oneness in Christ. Here is an enterprise in rural Japan, built on such broad Christian lines that the results can only be reckoned in the light of the unborn years.

5. Among the Rice Paddies and Upland Fields

The teeming cities, the crowded industrial centers, and the communities that ring and roar with the din of trade, are features that stand out large in the foreground of a picture of modern Japan. But the whole center and background of the picture must be filled in with life of a different order. The great bulk of Japan's population is scattered up and down her fertile valleys and over her sunlit hills. This is the Japan that runs back to the twilight of history. From time immemorial the Japanese have been agriculturists. These tillers of the soil are the people of real Japan.

Twenty years ago when Dr. D. Norman of the Canadian Methodist Mission went to the Shinshu district, he found here a virgin field of 3,500,000 people. He assumed responsibility for a round

million of that number. This population is largely hidden away in valley villages and mountain hamlets. Here Buddhism, with its idolatry, it superstition, its ignorant and often immoral priests, reigns supreme. Greedy landlords and rocky mountain sides make existence precarious and painful for these farming folk, half of whom are tenants. Thus materially and spiritually they have only a minimum chance.

The methods of approach on such a field are various. A village teacher deeply concerned about the low morals and stagnant spiritual life of the village may invite the missionary to come and speak to the parents and children on character. The transition from character to Christ is close and natural, and the seed is sown. A farmer may hear of Canada's broad farms and big harvests. He invites his neighbors to his home and asks the Canadian to speak to them of farming in his native land. With a stereopticon, pictures are thrown on a curtain hung against the farmhouse wall, and a talk is given on improved methods of agriculture as practiced in Canada. This is not simply bait. Faithfully he applies the lesson to their local needs and helps the farmers to solve their problems. Having spoken about seed-sowing, cultivation, and harvest, it is as natural as day to speak about sunshine, rain, growth, creation, and God.

Perhaps a student finds Christ during his stay

in the city. He opens the way for the missionary to speak to the people of his country village. A group of two, or three, or a dozen, hungry and seeking for peace, call on him as he stops at a village inn, to inquire about Christianity. They sit on their heels on the mats around the tiny fire-box, and as the charcoal fire snaps and spits out sparks, they talk until midnight.

The methods of work have kept step with the march of the years. In early times Mr. Norman used to ride, or push, his bicycle up mountain roads and across narrow paddy-fields, a full thousand miles a year. Now Henry Ford has come to the rescue, and he travels faster, goes farther, covers more territory, and does it in far less time. The cinematograph has reënforced the lantern. Films on hygiene, farm work, poultry raising, sanitation, and so forth, have broadened the scope of his usefulness and are opening more doors for his greater message. The Ford serves both as an audience-getter and as a pulpit. A honk or two as it enters a town or village gathers a crowd. From the fender as a platform, a gospel message is given and tracts are distributed. Or perhaps two poles are raised out in the open, a curtain is hung and the movie is called into action. There are summer camps where the farmer lad has the experience of his life while Christian truth is planted deep in his heart.

The secular press is also made an evangelizing

agency. Once a month space is purchased in the three dailies published in the capital of the province, and a virile Christian message goes forth to 180,000 readers. Mr. Norman's name and address is given and correspondence is invited. This work has enlisted five hundred correspondence inquirers. Seven thousand packages of tracts and the same number of letters were sent out during 1921. Eight hundred inquiring letters indicated that this newspaper evangelism is reaching the mark. On a recent tour he found the gospel light burning far out in an isolated mountain village. A man had found Christ through the reading of these articles. Immediately he began conducting a weekly Christian service in one of the village homes. Thus thrusting his newly lighted torch out into the darkness that lay like a pall upon the life of his hamlet, he was pointing the way to the wanderers of the night. In this way torch ignites torch, and some day upon the people of Shinshu a Great Light will shine. That day is not yet.

The work done by Mr. Norman here is being paralleled to an ever-increasing extent by missionaries in other interior sections of the Empire. But the multitudes of rural Japan still wait for the good news of Him who loved the hills and valleys and the peasant folk of his native Galilee.

FROM A LIBERAL INTERNATIONALIST

Among the big powers only Great Britain, the United States, and Japan can be said to be financially healthy. These form a triangle, one in Europe, one in America, and the other in Asia. They may be called the world's three pillars, supporting peace and order. Should any of them be broken, chaos would threaten the world. Happily these three are friends of long standing, and it is the backbone of Japan's international policy to further this friendship. These are critical days for mankind, and Japan is determined to avoid doing anything that will injure the relations of these three key nations. Among us, writers, educators, politicians, religious leaders, and business men are making attacks on militarism and clamoring for a reduction of armaments, and the mass of the people seem to endorse this attitude. Japan in all her progress owes much to America. This is recognized by all classes of our people and cannot be forgotten. American-Japanese friendship will never be shaken from this side of the Pacific as long as America reciprocates our friendly feeling.

BARON Y. SAKATANI
Ex-Minister of Finance; outstanding national leader; and President of the Japan Peace Society.

V

BLAZING NEW TRAILS

1. Kagawa—Christian Labor Leader

TOYOHIKO KAGAWA is a scion of Japan's better blood. His father was a secretary to the Private Councilor of the Emperor. Later in life he started the Japan Imperial Steamship Company whose ships to-day sail the seven seas. In spirit he was a liberal and a leader in the earliest constitutional movement in the Empire. He also formed a society for self-help in his native province.

The son early caught his father's spirit. No sooner had he graduated from the Kobe Presbyterian Theological Seminary than he buried himself in the slums of Shinkawa. The squalor of this section defies description. It must be seen and smelled to be appreciated. Here 20,000 down-and-outs are huddled together in winding alleys lined with dirty little hovels. Here sin, shame, disease, crime, and poverty hold high carnival.

Mr. Kagawa's dedication of himself to the salvation of Shinkawa was no half measure. He lives in a six-by-nine hut in the heart of that slum. With the exception of two years spent at Princeton University, his has been a continuous service since 1909. His wife, who was a factory girl, a bookbinder, works with him in this life of service.

Kagawa's gospel is such that the lowest and most ignorant cannot fail to understand. The activity is centered around an organization called "The Jesus Band," housed in a low-ceilinged, simple structure. In their little chapel eighty have been baptized—laborers, outcasts, robbers, murderers, prostitutes, clerks, and students. At six o'clock Sunday morning, before the day's toil begins—for Sunday as a day of rest is unknown in Japan's working world—they meet for worship. They constitute Shinkawa's awakened soul, the light that is purifying that reeking, rotten lump.

The mission of "The Jesus Band" ministers to the people wherever the need seems to be acute. While pagan priests charge a fee for seeing the soul on its way into the far land, the mission conducts the funerals of the poor free of charge. There is a dispensary for the sick, and hours of consultation with the poor are provided for. There are sewing schools for girls and women and evening schools for men and boys. In cases of need, food is provided. There are recreation grounds, Sunday and week-day Bible schools, trips to the mountains, and excursions to the sea for the swarms of children.

The deeper Mr. Kagawa studied the problem of poverty, the stronger grew his conviction that the stream must be stemmed at its source. The toiler must be given reasonable hours and a

living wage, and be enabled to see and experience life from a more hopeful, wholesome angle. He found that the laborers of Shinkawa were being ground between the upper and nether millstones of a greedy capitalism and a hostile governing class. They were without a friend, a leader, an organ, or an organization. He therefore became their champion. At their request, he organized the printers, copper workers, iron workers, and employees in government plants into trade unions, and was made president of these organizations. In 1919 he led an agitation for the eight-hour day, and within one month 108 factories had adopted it. These unions now have a membership of 25,000 with the result that to-day labor in this section of the Empire has a solidarity that compels its voice to be heard and its wrongs to be righted. Mr. Kagawa founded and edits *The Laborers' News,* the official organ of the Federation of Labor of Western Japan, and Mrs. Kagawa edits a monthly entitled, *Awakened Women.*

Mr. Kagawa has a fighting soul when fighting is necessary. At different times he has been called upon to lead the army of workers into open protest against oppression by exploiting corporations. He advocates, however, spiritual as against physical force. The only kind of war which he will justify and lead is a non-violent, love-your-enemy conflict. Yet for his part in

strikes he has been arrested twice, has served a short prison sentence, and four times has been fined the full limit of an oppressive law. He stands the fire without wincing. To him this is but the price of progress toward a new and better social order.

Mr. Kagawa is not a wrecker, but a builder. He has banded 2,800 working families of Osaka and Kobe into Consumers' Coöperative Guilds, and thereby given the profiteers a hard blow. He has organized the poverty-stricken, down-trodden farm tenants into a protective union, which boasts a membership of 40,000, covering thirty provinces. This organization aims not simply to get exorbitant land-rents reduced, but to help the tenant purchase the land which he tills, teach him improved methods of agriculture, lift him mentally, morally, and spiritually, and start him off on a new destiny. Though only eight months old, it is spreading like a prairie fire. It has thrown the rich, ease-loving landlords into consternation, but is breathing new hope into a discouraged, disheartened class that numbers millions.

Kagawa's weapons are the mightiest known to man,—big, constructive, God-inspired ideas. Pitched against these, force and weapons alike fail. He preaches not only in the little chapel in Shinkawa, but on the streets, on the docks, and on the farms. In the churches throughout the Empire his Bible lectures are in great demand.

He is also a prolific and forceful writer. The nineteen books of which he is author cover the wide range of fiction, religion, sociology, and philosophy. His Christian novel, *Across the Death Line,* is one of Japan's best sellers; 180,000 copies have already gone into circulation. The sequel to it, *Piercing the Sun,* has had a sale of 85,000 copies. His book entitled, *The Religion of Jesus and Its Truth,* has had a reading attained by few such volumes in Japan. His tracts on such subjects as "Against the Saloon" and "The Abolition of Licensed Prostitution" go out by the hundred thousands.

Not satisfied with the work which he is doing for those who sin and are sinned against in Japan proper, Mr. Kagawa has formed a missionary society known as the "Friends of Jesus." This organization of nearly 500 members has heard a Macedonian call from the neglected head-hunters of Formosa. Among its members is Mr. Inouye, whose father was cruelly killed by these barbarous aborigines. In old Japan, filial piety would summon him to avenge his father's spirit in the other world by slaying the murderers. But, behold a miracle! This son goes forth not for revenge, but to save the dark-minded and darker-souled men who killed his father.

This far-flung program of work which Mr. Kagawa is leading was not only conceived and initiated by a Japanese, but it is carried on and

wholly financed by the Japanese. Half of the budget for the free dispensary is provided by two non-Christian friends. In the Sunday school and religious activities there are ten volunteer workers. The budget for Mr. Kagawa's personal expenses, the salaries of a dozen secretaries, and much of the many-sided work at Shinkawa and across Japan are financed by royalties received from his magazines and books.

The young man has a growing passion to preach, especially to Japan's laborers and farming folk, who stand in an hour of awakening and conscious strength. It is his conviction "that only the practice of the Sermon on the Mount within and without this growing group can solve Japan's present problems and make democracy safe for the nation. Japan is coming to realize that her economic life must be founded on Christ and His ideals. The spirit of Jesus alone can meet Japan's every need. Even the best elements of Buddhism must be baptized with the blood of the cross of Christ. Buddhism cannot give Japan a real democracy. It has no depth of soul." Here is a man who is blazing a trail for Christ right through the heart of Japan's work-a-day world.

2. Tagawa—the Christian Liberal Political Leader

Throughout the course of Japan's development as a modern world power there have always been

men who have been willing to make any sacrifice, even giving life itself if necessary, in the fight for political freedom. They brought about the Restoration in 1868. To them and their far-seeing Emperor Meiji, the Japanese people owe their Constitution promulgated in 1889, which provided for a parliament and for the people's voice in the direction of political affairs. A self-constituted bureaucracy, however, jealous of its power, appointed itself the Empire's guardian, and the people have had to fight for a place in the nation's sun. In this fight there has been no lack of men who have posed as liberals and brandished the sword. Their intense nationalism, however, has made it difficult for Japan's liberal leaders to raise the flag of revolt, challenge the usurping bureaucrats and militarists to open warfare, and fight them to a finish. Whether from lack of conviction or lack of courage or both, most of them have preferred the policy of watchful waiting. Others believe that watchful waiting is the way to win.

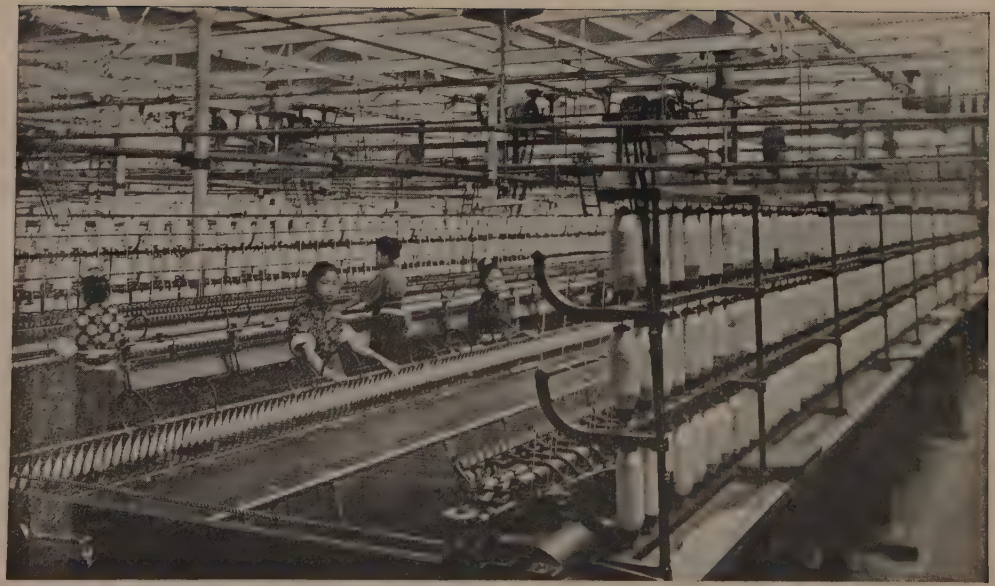
The Honorable Daikichiro Tagawa is a liberal leader of a different order. He came from a home that is typical of many among Japan's intellectuals. His father was a scholar of the Chinese classics. With Confucius, he held religion of every kind in contempt. He contended that for women and children, for weaklings and fools, religion may function to some good purpose, but it

is superfluous to a man with red corpuscles in his blood. With this bias against religion young Tagawa started his career as a student at Waseda University in Tokyo. A thousand long miles lay between him and his home. Tokyo's millions raced past him without even a friendly glance. The student body at Waseda was busy and self-centered. He found himself unspeakably lonely. He felt as though he stood alone and empty-souled in the midst of a boundless and heartless universe. Just at this time two Japanese Christians came into his life. The change of atmosphere which he experienced in going from the cold, self-centered world of his daily life, to the warm, sympathetic life of the Christians and their church overthrew all the arguments of scholars and scoffers. He buried his prejudices and became an ardent follower of the Master.

Mr. Tagawa entered upon a political career which brought him high honor. He was repeatedly elected to the House of Representatives from his home district and served for a term of years as Deputy Mayor of Tokyo. While the Okuma Cabinet was in power, he held the responsible post of Under Secretary to the Minister of Justice.

As a member of parliament, he saw the high-handed manner in which the reactionaries usurped prerogatives of both the throne and the people, and his soul revolted. Charging them with being usurpers of power and traitors to the highest in-

ONE OF TOKYO'S INDUSTRIAL SUBURBS



A MILLION AND A QUARTER WOMEN ARE AT WORK IN THE FACTORIES OF JAPAN. THREE HUNDRED THOUSAND OF THEM ARE UNDER TWENTY YEARS OF AGE. IN THIS ONE PLANT THERE ARE 6,500 GIRLS AND WOMEN.

terests of the state, he launched a severe attack upon the Elder Statesmen, whose influence formed the very citadel of conservatism. Swept into a storm of rage the Elder Statesmen forced his arrest on a technical charge of *lèse majesté*. The trial that followed was a spectacular battle between the conservatives and the liberals. But the former had the whip hand. Tagawa was pronounced guilty, was sentenced to prison, and deprived of all the insignia of honor that had been bestowed upon him during his public career.

When, in 1918, the time came that Mr. Tagawa was to enter prison, the farewell his friends gave him is probably unique in the history of men who have been classed as criminals and called upon to serve a prison sentence. The Fujimi Cho Presbyterian Church in Tokyo, of which Mr. Tagawa is a member, numbers among its thousand members, judges, members of parliament, educators, and many of the leading citizens of the capital. Its pastor, Rev. M. Uemura, is not only the shepherd of this flock, but the founder and president of one of Japan's best theological seminaries and the editor of a leading Christian weekly. On the eve of Mr. Tagawa's departure, this influential Christian congregation gave him a rousing farewell. Prayers were offered in his behalf and for the cause for which he fights. Words of congratulation and good wishes were spoken. Hymns that rang with victory were sung. His

hands were wrung with the heart-felt grip of friends and well-wishers. Out from that prayer-meeting he went direct to prison, strong in the consciousness that in this fight for political freedom his friends and fellow-workers were with him, heart and soul.

The months spent in confinement stand out like a mountain peak in his spiritual experience. Here he scaled the heights in heart-fellowship with his Lord. His cell proved a holy of holies to his soul. He passed his days with thanksgiving and song. Because of exemplary conduct his sentence was cut in two. When he came back to the world, he found his church planning an evangelistic campaign. He was made chairman. The fire that flamed in his soul kindled the hearts of all and resulted in one of the most remarkable campaigns in the history of evangelism in Japan's capital. During that week, of the 7,000 people who heard the gospel, 3,000 became followers of Christ.

Because of his prison sentence Mr. Tagawa refused to enter the lists for reëlection to parliament, but his home constituency renominated him on its own initiative. He refused to take the stump and make a canvass. His friends financed and made the canvass. It was a landslide. He carried everything, covering his political foes with consternation. They had railroaded him into prison, hoping to get rid of him as a factor in political life, but their weapon proved a boome-

rang, it had served only to shove him out into the limelight. Tagawa's imprisonment has entrenched him in the hearts of the people, and he still fights on.

During the Peace Conference of 1919 he was in Europe studying the post-war situation in international affairs and watching the drama being enacted at Versailles. He was in the American capital during the Washington Conference representing Japan's fighters for freedom in that drive for disarmament and world peace.

Mr. Tagawa's experience reveals the mood and methods of Japan's reactionaries. But it also lays bare the heart of the nation. His story speaks louder than words. No one can read it and fail to see where the people stand. Mr. Tagawa declares: "Soul freedom is not to be found in oriental religions or ethics. Here religion, philosophy, politics, everything is taught from the state, the class, the family, point of view. This accounts for the absence of real religion in this land. Religion that is real means freedom. Christianity's great contribution to Japan is freedom. Given this, it will revolutionize the nation's thought-life, political-life, soul-life, and set the people free."

Here is a true trail-blazer. Tagawa stands in the line of John Knox in Scotland, John Hampden in England, and the men in all lands who have fought and suffered that the people might be free.

3. Shimada—Christian Reformer

The Hon. Saburo Shimada comes from fighting stock. His samurai father was a retainer of the Tokugawa Shogunate. He himself was educated in a military college. The fall of the feudal system, however, turned him into another field. Entering the Imperial Government College, he secured a liberal education.

After a term in government service he went to Yokohama and took up journalism. Here he came under influences that have colored and shaped his long career. An American pioneer missionary, Dr. S. R. Brown, had opened an English school there that was attracting the young men who were seeing visions and dreaming dreams in that awakening hour of Japan's history. Here were men who became outstanding figures of the Meiji Era, some of the greatest men that modern Japan has produced, men who shaped the nation's course and steered her out into her larger destiny. Mr. Shimada joined this group. English, with the Bible as a text-book, was taught free of charge. For English without the Bible, there was a fee. He was poor, but he so hated Christianity that he paid the charge and entered the straight English class. Thus, he dodged the missionary's message, but he could not escape the man, whose influence gave direction to the boy's character.

The next turn of the wheel of events landed

Mr. Shimada in the position of translator to "The Government Senate." Here he came into relations with one of Japan's master missionaries, Dr. G. F. Verbeck, who was holding a similar post. The contact was decisive. He became an avowed follower of Christ. Later, while serving as secretary to the Department of Education, his fighting soul began to assert itself. He found the Department honey-combed with conservatism. Feeling that it was a foe to free thinking and true progress, he resigned in disgust.

When the national parliament was established in 1890, Shimada was elected a member of the House of Representatives from the city of Yokohama, and for thirty-three consecutive years he has kept his seat as the representative of that important constituency. For a term of years he was the speaker of that body. During his long service as a liberal statesman, he has stood firm on a platform of three planks: the people's right to rule, reform at home, and a peace policy abroad.

For a third of a century Shimada has been a thorn in the flesh of the reactionaries. His fight for democracy, reform, and peace has made him the target for the incessant sharp shooting of the bureaucrats, militarists, and corrupt politicians. Again and again his adversaries have attacked him with club and dagger. As far back as 1892 his fight with a reactionary government led to an attack in which he was severely injured by a dag-

ger thrust on the floor of Parliament. Repeatedly he has been clubbed by imperialists and patriots so called. Often the fierceness of the opposition has forced him to occupy his seat in the House under guard. Never has he flinched. The result is that to-day the morale of these foes of democracy and peace is badly shattered and their forces scattering.

Mr. Shimada is, moreover, a reformer of no mean order. His scathing frontal attacks on crooked politics and civic corruption have brought upon his head the hatred of all whose hands are soiled and whose skirts are unclean. In 1912 he drew back the curtain and revealed to the gaze of Tokyo's astonished citizens a scene of municipal bribery and corruption which rivaled that of New York City when the Tweed ring was at its height of power. This resulted in ruffians raiding his office and severely wounding him.

Mr. Shimada is also the leader in the crusade against social impurity and has launched an organization that is carrying on an empire-wide campaign of agitation, education, and protest. With its 3,000 members, it is throwing out the life-line to the victims of the evil, attacking it, restricting its growth, creating new social ideals, and setting up new standards for the sexes and for the home. And it is finding the heart of young Japan especially responsive to its appeal.

Mr. Shimada has an ever-deepening conviction

that without Christ and His gospel for the individual—his salvation, his personality, his rights, his possibilities—Japan can never reach her high destiny. This veteran, literally bearing in his body the scars of many a battle, deserves a high place on the roll of those who are blazing new trails. For thirty-three years from the floor of the House of Representatives and for twenty-three years as editor-in-chief of the *Mainichi,* one of Tokyo's leading dailies, he has spoken with a voice that has echoed clear across the Empire. His years are those of maturity; his vision and his spirit, those of youth. In spite of his three score and thirteen years, he is still out where the fight is the thickest.

4. Yoshino—Christian Champion of Democracy

Professor Sakuzo Yoshino is a democrat in every fiber of his being. He breathed the democratic atmosphere in his childhood home. His father was a non-conformist to the customs which clashed with freedom in his little country village. He insisted that a man is a man regardless of the quality of his clothes or the circle in which he moves. On the threshold of his student life, Yoshino was led in his study of the Bible into the presence of Jesus—the greatest democrat the world has ever known. His teaching that men—all men—are potential sons of God, struck a responsive chord in the young student. Thus the

dynamic of faith and fellowship with Christ added depth and fire to his natural and inherited instincts.

After his graduation from the Imperial University, Yoshino was invited by Yuan Shi-kai, later president of China, to become tutor in his family.. Here he had three years of intimate, first-hand contact with the Chinese people. A three-years' sojourn in France and Germany, returning by way of England and America, made him a citizen of the world. In 1909 he was called by his Alma Mater to the chair of Political History. The foundation was finished. He now began to build his structure. He came to this point of vantage in an opportune hour. The tides of democracy were beginning to rise, especially among the students. A leader was needed who could rally Japan's students around democratic ideals and enlist the coming generation of leaders in an aggressive war on militarism and its accompanying evils.

Professor Yoshino avoids the limelight. The companions of his youth called him "the silent man." He hesitated to take the public platform, but his friends were urgent, and the need was clear. Reluctantly he rose to the call. Through the years he has become Japan's outstanding champion of democracy, and has the eye and ear and heart of Young Japan as no other man has. For fourteen years he has fired with his own

spirit the three hundred Imperial University students—picked men and leaders of the future—who are annually in his classes. The time was when the students of this institution had their eyes on some official post or a place in the Army or Navy. Official rank was the highest of goals. To-day, following the lead of this champion of the people's cause, they are enlisting in this new crusade. Yoshino has, moreover, during these fourteen years, been reaching with his lectures the minds of 50,000 people every year in every part of the Empire. As editorial writer for the *Central Review,* which has the largest circulation of any magazine in Japan, his principles and ideals of democracy reach 75,000 readers every month.

With his finger on the nation's pulse, he says: "There can be no question but that to-day liberalism has sunk its roots deep down into Japanese life, and gradually the militarists are yielding ground. It must not be forgotten that in the main they are opportunists and always have been. They hold their ground as long as they can. When it is inevitable, they retreat. It is always a question of policy. This accounts for the fact that the liberal revolution in Japan has been a bloodless one. It probably cannot be said that the militarists and the bureaucrats have had a change of heart regarding their aggressive policies in Siberia and China, but they have discov-

ered that they are in a losing fight against the temper of the times and the spirit of their own people and have decided to retreat."

Professor Yoshino is a world democrat. He says, "I want to forget the race and national label which is pasted upon Americans, Englishmen, Chinese, and the rest of them, and meet them, treat them, and fellowship with them as men." And he is doing it. To him the Chinese go and lay bare their thoughts. To him the Koreans turn for understanding, sympathy, and hope.

He is blazing an ever-broadening trail across Japan. Only a few years ago democratic ideas were whispered from ear to ear, and their ideals were taught in secret groups. To-day they are proclaimed from the housetops. Yoshino declares that Christianity has played a large part in the change which has come. Among the young men, the leaders for democracy, peace, internationalism, and social reconstruction are practically all Christians. Even those not definitely lined up on the side of Christ have been greatly influenced by his life and his ideals. Their thinking and attitude have been formed under the force of Christian truth. Professor Yoshino is profoundly convinced that for corrective reconstruction in her political and social order as well as in her religious life, Japan must look Christward.

5. Kobayashi—Christian Captain of Industry

Japan's business world has evolved out of the scum. During the days of feudalism the warrior class looked with disdain upon anything that bore the taint of trade. Merchants were regarded as akin to outcasts. Treated as rascals, they soon learned to play the rôle. When feudalism fell, many of the samurai were forced to turn to trade. Thus the merchant class was reinforced with new blood and new ideals. But the inheritance of centuries has hung heavy over the nation's commercial life. Although the stigma is gone, too often the standards remain. These have followed Japan's expanding trade and given her captains of industry a name of which many of them are heartily ashamed. However, samurai blood and a new sense of business integrity is evolving a new type of business man.

The Lion Dentifrice Company was a pioneer in putting Christian ideals into business. When the elder Kobayashi launched this concern a quarter of a century ago, sake suppers, geisha entertainments, and bribes a-plenty were indispensable auxiliaries to big business—they still play far too large a part. Kobayashi was a Christian. He determined that he would do business, big business, and do it with a clean conscience and on Christian principles. Every unscrupulous, doubtful device for getting trade was rejected. Before his death

he saw his concern grow to be the largest of its kind in the Orient.

Mr. T. Kobayashi is a worthy son of a worthy father. He considers the concern which he has been called upon to administer a helpful instrument with which to serve. He has a passion to minister to three classes, the customer, the employees, and the public. He keeps the consumer constantly in mind and puts the extra ingredient of service into his products. His master motive is, not to get, but to give. He looks upon his business as a God-opened channel through which he may benefit the other man.

In his relations with his almost five hundred employees, service is again his motto. In a land where the hours of factory workers average from ten to twelve a day, and only one or two rest days in the month, he has adopted the eight-hour day and sets aside Sunday for rest. In addition to paying a living wage, he shares the profits with his workers. There are also sewing, singing, educational classes, and other forms of welfare and recreational activity. Once a week the work stops for a brief Christian service.

He also believes that business is a social trust and that it owes the public a service. He has opened a children's dental clinic in the center of Tokyo. Here, daily, from seventy to a hundred children are treated at a nominal charge of five cents. From this as a center, extension work is

done in the public schools of the city, by means of lectures on the care of the teeth. At present this work calls for an annual budget of $50,000. Mr. Kobayashi plans to establish similar clinics in other sections of the city. For twenty-five years his company has made annual grants to the orphanages of the Empire. Last year it aided 140 such institutions to the extent of $13,000. Mr. Kobayashi holds himself ready to help wherever there is a real need.

Here is a commercial concern, doing big business, that is out and out Christian in its ideals and methods. It makes and sells every month 9,000,000 packages of tooth powder. Twenty per cent of the population uses this preparation. India, China, and the South Seas take one tenth of the company's output. In true big-business fashion it is turning its face toward these vast fields, and yet this captain of industry is blazing a shining trail for Christ through one of the most difficult as well as most important sections of Japan's life. He gives as his high purpose to put Christ first, to make his individual life ring true, to keep "service" as his business slogan, and to leave the results with God. He is convinced that without Christianity Japan can never attain her true destiny or fulfill her world mission, and that world peace will come only when all men everywhere are bound together in the faith and fellowship of the one Father-God.

A CHURCHMAN'S IMPRESSION

In recent years, social activities in Japan have been markedly Christianized in their application, while Christianity has in the same marked degree been socialized. Doctrinally the mind of society and the principles of Christianity are still very far apart, but ethically they are nearer to one another and in social work they are nearest. Is this not one of the signs of Christian triumph?

J. S. MOTODA
Principal of St. Paul's University

VI

THE SKIPPER AND HIS SHIP

1. The Inland Sea

BETWEEN the mainland of Japan and the large island of Shikoku, there stretches for 150 miles the "Sea within the Straits." Through this sea, island chases island like a thousand porpoises at play far out into the open Pacific. Some of these islands are so tiny that only a lone pine towers up and is silhouetted against the sky. On others huddle a handful of thatched-roof houses. The larger ones carry a population of from 20,000 to 40,000 people. The whole group forms a little world of 1,500,000 souls.

These islets and islands scattered in great profusion over a sea sometimes in rage, more often in repose, make a picture that tantalizes the writer's pen and the artist's brush. Its fame has gone forth to the ends of the earth. Many of the islands rise sheer out of the sea for a thousand feet. Their steep sides, terraced and tilled to the very top, riot in colors that vary with the brown of early spring, the rich green of summer, the gold of autumn, and the dead hues of winter. In the background are the sky and sea with their ever-changing tints and moods. Here and there an extinct volcano lifts high its head, or a granite

peak climbs three thousand feet toward the sky. Everywhere stand the picturesque pines with a charm and beauty all their own.

These islands lie in groups, and each group is a world sufficient unto itself. The inhabitants, with infinite pains and unceasing toil, terrace the sides of the hills and mountains, plow up the lower levels, and, by fertilizing and much coaxing, cause them to produce barley, wheat, sweet potatoes, the sugar beet, some rice, and fruit. They also weave and quarry. Theirs is the simple life. The machine age has not yet dawned among them. They use the primitive hand implements which their fathers and their fathers' fathers used. They plow their fields with a hoe and reap their harvests with a one-hand scythe—this, however, is true of Japanese farmers everywhere. Fishing is common, and the sun-browned fishermen in their white-winged sails, casting and hauling their nets to the rhythm of a native song add enchantment to the scenery.

Away from the main currents of life, the tides of advance have swept on without greatly influencing the thinking or habits of these island folk. In most things they are twenty-five years behind their brothers on the main island. Like them, however, they are keen for intellectual advance, and everywhere primary schools dot the landscape.

Here Japan's old civilization, with its virtues

and its vices, still, to a large degree, holds sway, while there is a welcome for things that promise material progress. In things spiritual the whole atmosphere is that of conservatism. The pagan faiths control the religious thinking and create the people's ideals. And it is not Buddhism and Shintoism, partially reformed and enriched by Christian influence, but it is Buddhism and Shintoism ignorant, narrow, and immoral. Idolatry as practiced here makes no pretense that the idol is a symbol of the unseen god. Superstition is of rank growth and overshadows the hearts of its victims with fear and apprehension. The life of the priests is sordid and sinful. The social evil is the moral scourge among these islanders. And because their own souls are soiled, the priests and the men who pose as leaders stand tongue-tied, unwilling and unable to challenge and assail it.

For half a century the Christian forces had extended their outposts from city to city and from village to village. But except along the great trade routes, there was no system of communication among the islands. The "Sea within the Straits" was not even charted. The means for projecting the Christian movement into the island world, therefore, were not at hand. On the main island great multitudes were still unreached. Kingdom builders were immersed in the task near at hand, and year after year, for fully fifty years after the first Protestant Christian work was be-

gun in Japan, these Islanders waited for the coming of the good news.

2. God Works a Wonder

But God had not forgotten. He laid that island population on the heart of Dr. R. A. Thomson whose field touched the coast of the Inland Sea. He sent plea after plea across the Pacific to the American Baptist Foreign Mission Society. Their interest was aroused. The more they studied the problem, however, the more difficult it seemed. The call was for a floating mission station. One that could steal its way through narrow straits and into narrower-mouthed harbors. It would have to be a ship, a gospel ship. One that could be used, not only for transportation, but that would also serve as a home for the missionary and his family, a chapel in which to gather the people, headquarters from which to direct the activities of a field so extended; in fact a whole mission compound. Such ships cost money and lots of it. The funds were wanting.

While the way was being sought in America, God moved to action the heart of a captain of industry, Mr. Robert Allen of Glasgow. From his mother, Mr. Allen had inherited a vision of the world field and a passion to see it possessed. During her lifetime she had projected her life and service across continents and seas and established a mission among the Liu Chius, another group of

Japan's outlying islands. As her service took wider sweep, her heart enlarged. To her son, she made known her deep concern for the people of the "Sea within the Straits." In her memory, Mr. Allen decided to build a lighthouse afloat for this sea, one that would go up and down among its two hundred inhabited islands and scatter their darkness with a light that shines not on sea or land. Shortly after, the society in America was notified that the funds for a Gospel Ship were available.

Now a ship calls for a captain, and ship captains are not common. Christian captains are less common, and Christian captains qualified to act as skypilot in a pioneer mission field are still less common. But the God of all resources laid his hand on a man in yet another land, Germany. Captain Luke W. Bickel, an American by birth, was fully qualified for this unique and difficult task. From earliest childhood he had breathed the atmosphere of missions. His father had been a prominent home mission worker among the German settlers in America. Later the elder Bickel was summoned to similar work in Germany and the family moved thither. The salty tang of Hamburg's air and the leviathans that nosed their way in and out of her harbor threw a spell over young Bickel, and at eighteen, having finished his collegiate course, he went to sea. During the next ten years he saw the world from behind the

mast. He fought, not only wind and wave, but the evils which haunt seafaring men. He emerged from this experience a man four square in character and outlook. He was an expert navigator. He knew men. He knew the world. He knew God.

His marriage in 1893 swung his career into a course that fitted him for his final field. London was his home port. But the days were lonely, both for the bride at home and for the mariner on the sea. A call to the secretaryship of the London Baptist Publication Society solved their problem. Better still, it opened a door into Christian service. For four years Captain Bickel poured his best into the reorganization and extension of this work.

Then came a call that turned him again to the sea. Mysteriously working through a missionary in Japan, a captain of industry in Scotland, a missionary society in America, and a mariner in England, God brought together the man, the money, and the organization necessary to extend the outposts of the Christian conquest of Japan far out among the untouched islands of the "Sea within the Straits."

3. The Pioneer at His Post

This time the skipper did not come to a ship whose sails were flapping in the wind, eager for the sea. His was to be the work of a pioneer.

When, in 1898, Captain and Mrs. Bickel reached Japan, the lumber for his ship still stood in the forests or lay water soaked along the shore at Yokohama. His first task was to assemble the timbers, see them through the man-power sawmill, and oversee the construction of his vessel. He also had to battle with the Japanese language. To supervise carpenters and coolies in so important a piece of construction when most of your talking has to be done with hands and feet and facial expression is no easy task, but he saw the material, under his direction, transformed from logs to a spick and span schooner. He also acquired a fluency in the use of the baffling Japanese language such as few foreigners attain.

Finally the sails were hoisted, the anchor was lifted, and the "Gospel Ship" set out to sea. The Inland Sea is memorable to the tourist because of its pungent air, its whispering pines, its pageant of colors in sky and sea and on terraced mountain sides. To our captain it was all this and much more. To him as a mariner, it was a sea without charts and without lights. There were narrow channels, threatening shoals, vicious harbors, and treacherous tides. There were wild typhoons that swept in from the open sea. It was like sailing into a mystery-sea where all the signs had been removed and all the lights extinguished. To him as a missionary it was a sea containing 1,500,000 souls, scattered on two hundred islands,

living in a thousand separate villages, and he, a stranger to every last one of them, and his mission stranger still.

What was to be the method of attack? He decided to steer his vessel into the nearest island harbor, drive the entering wedge, and then proceed from village to village, island to island. It was a venture of faith. He believed that God would open the way, that men would respond to God's call and truth, and that the gospel of Christ would work wonders.

As he pointed the prow of the trim white schooner into the harbor nearest at hand and cast anchor, a crowd quickly gathered on the shore. The Captain and his Japanese evangelist landed and told the people their errand. They also announced an evening meeting. Next a friendly visit was made on the headman of the village, and their mission explained. This put the mark of frankness and openness upon their movements. There being no public hall, a villager was persuaded to open his home for the evening meeting. Then, going from house to house, they distributed tracts and invited the people to the service. The toiler in the hillside field and the fisherman at his net do not return until far after sunset—the sun being their timepiece—and so it was nine and after before the service could begin. The people crowded the house to bursting, sat on the mats, and listened with strained attention. Each mes-

sage lasted for an hour or more. At the close some gathered around the charcoal brazier to ask questions. It was one o'clock that night when, with happy hearts but weary bodies, they climbed up over the side of their vessel and sought rest.

This first program set the pattern for thousands of others during the course of the years. It was varied, however, when the meetings were held, as often happened, in villages inland or far across the mountains on the other side of the island where there was no anchorage for the ship. Then there was the tramp out and the return journey after midnight, over long field footpaths or steep mountain trails, carrying tracts, picture rolls, and stereopticon, which grew heavier at each step. On such nights they crept into their narrow bunks in the ship's cabin at two or three in the morning. Or there were times when, in order to get a favoring breeze or to beat the tide, they had to make a run to the next stopping place after a night service. Then there was no sleep whatever for the missionary navigator. Or again there were wearing all day and all night fights with waves and weather when the Captain was called upon to commandeer all the ingenuity of his fertile brain and all the energy of his fine physique for the safety of the ship and its occupants. But to him it was all a part of the game, life's greatest game, the winning of men for Christ.

The "Jesus Ship" itself did wonders in putting

the Christian movement on the map of this little world. As it sailed in and out among the islands, it gave a silent but winning witness. The news ran from lip to lip and soon it was known far and near that *Yasu* (Jesus) had come to the Inland Sea. On its deck the children learned to sing songs that were sweet and strange. Here they were told about a Savior who loved little ones like themselves and took them in his arms. Here also gathered the older in years and listened to messages that had a strange ring, but that stole with penetrating power into their hearts. On that deck and in the little missionary chapel below it, multitudes of men, women, and children heard the gospel for the first time. Here many got their first glimpse of the Face that is altogether lovely, and stepped out into newness of life. It also brought a Christian home right to the doors of these Island people and many of them shared its delightful hospitality. For there was a gracious "skipperess" as well as a skipper, on board. Mrs. Bickel sailed out with the Captain on the little white ship's maiden voyage into the islands and through all those years, with a warm heart and a shining face, shared the loneliness and perils as well as the joys of his work.

In more ways than one that venture of faith was not all smooth sailing. The Captain had not gone far before he ran into a wall of prejudice high and solid. The Inland Sea lies just off Kyu-

shi, the battle-ground of the early Catholic Christians. "Christians are traitors and political intriguers. They make children disobedient to their parents, citizens disloyal to their nation, and crucify their dead." Thus ran the charge, pointed and deadly, across three centuries. These islanders believed it. In some places, as in New Testament times, the pagan priests stirred up opposition. Or entire villages refused to give the Christian message a hearing. At such times the missionaries would hold a meeting on the sandy shore, in a temple yard, or on the street, sow the seed in the hearts of the few who would hear and pass on until another time. The greatest barrier, however, was not open opposition, but deep-rooted prejudice, immoral customs of long standing, low moral ideals, and souls dulled by the corroding power of sin.

4. The Tide Comes In

Into this prejudice and suspicion, this moral and spiritual darkness, the skipper steered his ship. He fought with tide and wind, with fog and storm. Many a full night he was at the helm. He tramped with a crushing pack upon his back across fields and over mountain paths for many a thousand mile. Of course the Japanese evangelist tramped with him. The Captain, however, always insisted on carrying, not only his end, but the heavy end, the double burden. Dur-

ing his first year's cruise, he pushed the campaign out over sixty islands, reached 400 towns and villages, preached to 40,000 people and opened up new vistas of light to multitudes.

The Captain's plan of campaign was not short-visioned. He early wrote, "I will work day and night, as God may give me strength, for ten years without looking for visible results." He was building for the unborn generations. He therefore laid the foundations deep and broad. He not only kept pushing into new territory, but systematically and laboriously he cultivated the field which he had occupied. Not only did the ship visit and revisit the old anchorages, but Captain Bickel built up a mailing list of every official, school-teacher, local leader, every person old and young, that had in any way manifested an interest. To these were mailed regularly tracts especially prepared so as to give a progressive unfolding of the truth. A monthly paper was published, and its visits kept up the contact and stimulated interest. He located evangelists in the strategic centers of each large group of islands, and they cultivated and watered the seed between the visits of the ship.

Building, as he was, for the future, the Captain laid siege to the child heart of the islands. He soon had a hundred Sunday schools organized in as many towns and villages. These enrolled thousands of children. He fitted up a little colportage

vessel and manned it with a converted boatswain of the "Gospel Ship." This went everywhere distributing tracts, selling Bibles, and holding special meetings for children. Through each Sunday-school scholar the Captain secured an entrance for his message into thousands of homes. In this way and through the work of Bible women, he endeavored to bring the gospel to the women of the islands and lift them to a new and higher plane.

Gradually the tide began to turn. The first evidence that the leaven was working was the change that came over the crew. The men that entered service on the Gospel Ship, were no worse than those who manned the thousand and one craft that sailed the Inland Sea. But they were a godless lot. They drank, they gambled, they lied, they stole. They stopped at nothing. In the early days they were the despair of the Captain's heart and the burden of his prayers. Then the miracle was wrought. One by one, those depraved, hardened men were born again, and they too became sky-pilots and were the wonder of all who had known them in the days of their first birth. These, the first converts in the Inland Sea, were baptized in its waters in the third year of the Captain's work. He had not had to wait his ten years.

The ever-recurring miracle was soon worked also among the Island people. At first prejudice, suspicion, hatred, and persecution, years of quiet working and waiting, and then, lo! the heart of

the Inland Sea opens wide and welcoming. Here and there this "Sea within the Straits" became a baptismal fount. A church was organized whose membership grew to three hundred persons scattered over the sixty islands which Captain Bickel had touched. Four thousand children were enrolled in a hundred Sunday schools. Over two thousand people were entered on his list of inquirers. Back of these was an ever-widening circle of well-wishers. There were 450 towns and villages reached and 60,000 people definitely brought under the influence of Christian truth. Wherever the white ship sailed into a harbor, it was welcomed by high and low.

The wonders of grace were many. No story is more marvelous than that of Ode. Again and again has the author sat with humble heart in the presence of this rough-hewn, high-souled torchbearer. He was an ignorant 'rickshaw puller of the coolie class and he looked the part. Off in the city of Osaka he sat on the street-corner and hailed the throngs that came and went with, "A ride? A ride?" His was a two-wheeled carriage of which he was horse, driver, and fare-collector all in one. One night he heard the story of God's love. It sank deep into his hungry, tired heart, and at the age of sixty-seven he surprised and disgusted his fellow-pullers by accepting Christ. No sooner had he entered this life-renewing experience than there came into his heart a growing

concern for his native village in the Inland Sea.

The call was clear. He must return and evangelize the home of his childhood and the friends of his youth. Back to the islands he went, joined forces with the Captain, and began to witness to all who would, or who would not, hear. His words were crude, but his works were eloquent. He became the father of the fatherless and the comforter of the aged. He never failed the sick. His toil-hardened hands could not nurse them, but he could cut the wood, carry the water, scrub the floor, clean the yard, and thus leave the wife or mother free to nurse the suffering one. And he never failed to speak a word for the Great Physician. From house to house, from island to island he went, doing good, distributing tracts, selling Bibles, and witnessing in his whole-souled way until he had canvassed every house in every village of his own and two adjacent islands and had spoken in person to 58,000 people. All this after he was sixty-seven years of age!

In the Captain's make-up there was a strange combination of heroic courage and womanly tenderness. He was gentleness personified, yet ever ready to rough it. In his relations with his workers he always chose the heaviest load, the longest watch, the stormiest night, the most difficult task. His thought was ever for the other fellow. "Man overboard" was a summons to him to jump in and rescue. In storms he was always on the lookout,

and there is many a tale of a life or a boat or a ship saved where he was the hero. In him the gospel was clothed in life and walked among men and worked for them until they saw the "Vision Beautiful"—Christ reincarnated in human form.

Under the influence of that personality attitudes changed and hearts opened. Captain Bickel became the islanders' friend, confidant, and burden-bearer. Parents appealed to him to save their wayward sons and consulted him about their children's education. Teachers turned over to him unruly pupils. Schools looked to him to teach their students living ethics and a dynamic morality. Officials took him into their confidence and sought his counsel. And everywhere men and women with hungry hearts turned to him for guidance.

But his was the pace that kills. The long night watches, the wearing walks across fields and mountains, the unstinted pouring out of life in selfless service, the passionate struggles for the souls of men, all began to tell on even the Captain's strong frame. At length only his will and unflinching spirit kept him at his post. Then came a collapse, a slight operation, a rally, a relapse, and the end—no, not the end, entrance upon a fuller, freer service.

No sooner had the news of the Skipper's departure to meet his Pilot face to face been flashed across the islands than men and women

everywhere, of high and low estate, rose up and testified to the blessing which he had brought into their lives. His passing in 1918 after twenty years of service was that of a victor. Men sang as they wept. Through tears, they raised their voices in praise.

Another skipper is now at the helm. Captain and Mrs. F. J. Laughton have thrown their young lives into the work, and it is moving on toward its appointed goal. Life on the islands can never again be what it was before Luke Bickel came with the little white ship and the gospel. He lives on. The ideals which he lived and taught are undying. The Christ whom he held up will move on in triumph across the "Sea within the Straits" until He reigns supreme in the hearts of that island people.

FROM THE BUSINESS WORLD

Japan realizes that her new place among the nations means increased responsibility to work for the building of a better world. Her thoughtful people are determined that she shall not be a hindrance, but a positive constructive help in hastening the coming of the day when peace and brotherhood shall prevail among men. Many of her best people are earnestly devoting themselves to this task.

VISCOUNT SHIBUSAWA
Japan's J. Pierpont Morgan,
a molder of public opinion.

A CHALLENGE

High-minded Christians come to this country and speak on peace and human brotherhood, conditioning universal peace on the world being Christianized; the motive, of course, being to stress the responsibility of Christian workers to Christianize the whole world. But the reaction on many Japanese is, "he identifies peace and Christianity and assures peace through the latter, but how does it come that the Christian nations, at least in recent years, have been most aggressive and warlike?" This reaction cannot be ascribed to misunderstanding or misinterpretion alone.

PROFESSOR M. ANESAKI
Imperial University; a thinker,
lecturer, and internationalist.

VII

AT THE TURN OF THE TRAIL

1. In Industrial Life

IN Japan the old tranquil dreamy life of the Orient is gone. Modern industrialism with its machinery, rush, and hurry, has banished the majestic peace of the old days. More and more it will dominate the nation's life.

It has been noted before that the area of Japan proper is less than that of California. Mountains and marshes make eighty-two per cent of this territory unfit for cultivation, but it must be made to produce sufficient for the nation to support 57,656,000 people, a population more than half that of the United States and increasing by more than 700,000 annually. Her problem is plain. She must have more food than her limited tillable land can supply, or face starvation. She has tried to reduce her surplus population by emigration. This attempt failed for two reasons: the doors were closed to her immigrants in Canada, America, and Australia; a more fundamental reason, however, was that she found her people would not emigrate. In sixty years less than 600,000 Japanese have settled abroad. Industrialism was the only solution. She has decided to take a leaf from England's history, give employment to her people

by building factories and mills, import the raw material, transform it in these plants, and go into the world's markets with the finished product. She has, however, no coal or iron or cotton. For these she must look primarily to China. Her existence as a nation depends on keeping the hinterland of Manchuria and China open. From thence she must secure the essential raw materials and thither she must look for a market for her products.

In old Japan's industrial order the workshop and the home were one. The worker lived under his employer's roof and ate at his table. The system was that of a family rather than a factory, and the relationship that of master and disciple. Here was a freedom for the play of sympathy and personal interest. As the two ate, slept, talked, and worked together, there often developed ties like that of father and son.

In Japan's recent industrial expansion these family workshops are fading out of the scene. In their place has come the modern factories with their great machines. The rapidity of the increase of such plants may be judged from the fact that in thirty-nine years their numbers have jumped from 125 to 44,105. On the crest of this industrial tide 3,351,407 people have been swept from the fresh air of the paddy fields into congested and oftentimes unsanitary conditions of living. In this transformation the tragedy of industrialism

in the West is being repeated. The sense of kinship and personal interest between the employer and employee has been wiped out. The worker's personality has vanished, and he has become a mere machine. And because laborers are cheaper and more easily replaced than machines, they are the ones who suffer.

Driven by a mad desire for profits, soulless corporations mercilessly exploit labor. Wages are low, averaging in 1920 from 43 cents to $1.31 per day for men, and from 28 cents to 93 cents for women. Their working hours, on the contrary, are long. Eleven hours each day for 301 days in the year is an average schedule. Often, however, fourteen hours a day is required. The eight-hour day came with the war boom and disappeared with the depression which followed. The worker's health is broken, and vice is bred by the crowded and unsanitary conditions under which many of them are compelled to live.

The Japanese wage earner finds himself wedged in between two antagonistic forces. When he rises in protest against the capitalist, he runs hard against the repressive measures of the government. Officialdom frowns when labor attempts to organize, and the law of the land puts a ban on strikes. Thus the capitalists, the courts, and the police form the barricade thrown against the advancing army of workers. It will take time before Japanese labor is efficient and free, but the

clash is on with capital and with the other forces that restrain it.

The working folk are striving to help themselves. Only fifty per cent of them have finished the primary schools, and but one tenth have an education beyond that grade; but they are reading and thinking hard. Many are reading books that compel hard thinking. Some are turning radical. The imagination of all is being fired. They have begun to dream of freedom and of progress. They have a new self-consciousness and are looking out upon life with an awakening mind. They demand that their personalities be respected, and they have thrown out a challenge to be treated as men.

Some forward-looking capitalists have accepted the challenge and are making working conditions more tolerable. They are providing rest-rooms and libraries and are opening up playgrounds and social centers. They are encouraging their workers to organize meetings for purposes of intellectual and spiritual development and for recreation. They no longer consider it a crime for a workman to think. In some quarters officialdom also has seen a light. Osaka, the Orient's greatest industrial center, has launched a far-reaching program of betterment for its working classes. It has started laborers' lodging-houses and eating-halls, built community centers, opened playgrounds and parks, and erected thousands of

homes to rent to workers at a reasonable rate. It conducts clinics and hospitals, carries on a health propaganda, and in a score of ways is giving those who toil a real place in the city's life.

The material, physical, and mental needs of Japan's working folk are great, but greater far is their need to know Him who toiled in the carpenter's shop at Nazareth. A recent religious survey of 1,400 workers scattered in factories all over the land brought to light the fact that 92 per cent still keep the idols in their homes, and 69 per cent bow before them in worship. Half of them worship their ancestors as well. The great majority expressed themselves as either indifferent to or disgusted with the pagan priests and prayers, and more than half confessed to a strong dislike of Christianity. And yet only fourteen declared themselves as openly hostile to religion, and one third of the total number acknowledged that in times of trial they resorted to prayer. When asked where they conceived their God to be, one third made no reply. The remainder located him in six different places—in the universe, everywhere, in environment, in heaven, on the god-shelf in their living-room, and in the heart. Nowhere is there a hint of a knowledge of the personal Father God whom Jesus came to make known. Back of this groping in the dark, back of this stretching forth of lame hands of faith, are hearts that are hungry, hearts that Christ alone can save.

2. In National Life

The new planet in Japan's political sky is the growing power of the people. When Japan entered the family of nations fifty years ago, militarism loomed large in the West. Whichever way she faced, she found herself looking into the mouths of guns and cannons. Perry's demand that Japan open her doors to the world was backed by an American squadron. In 1861 an English fleet demolished her Kagoshima forts, and in 1863 her Shimonoseki forts suffered the same fate. At the close of the China-Japan war in 1895, Russia, France, and Germany, backed by their fleets, demanded that "for the sake of the peace of the East" Japan return to China the Port Arthur peninsula which had been ceded to her as the spoils of that war. The sequel to that diplomatic gesture was that Russia stepped into Manchuria where Japan had been forced out, Germany took possession of Shantung, and France enlarged her holdings in China by 310,000 square miles. No wonder that the iron entered deep into Japan's soul. She faced the alternative of expanding her armaments or being forced forever to play an insignificant part on the Eastern stage. In pure self-defense she began to build a navy and organize an army. Soon, however, she began to taste the successes which military power brought her, and became drunk with militarism.

In those days the educational level of the people was low, and they did not function in national affairs. A small company of statesmen and soldiers carried away by their zeal for militarism slipped into the saddle and planned and pushed the whole national program from that angle.

With the passing of the years, the intellectual level of the people was steadily rising, bringing other leaders upon the scene. Scholars, thinkers, religious leaders, publicists, politicians risen from the ranks of the people, captains of industry, labor leaders, and women demanded a voice in the nation's affairs. Moreover, the people at large began to think in national and international terms and demanded the franchise. It has been trench warfare, with the people steadily advancing. Political parties have come into power. The press and public opinion have gained larger influence. The franchise has been extended until to-day out of 15,000,000 men of voting age 3,500,000 have the ballot. The battle for the universal ballot is on. On every hand the people are gradually coming into their own.

In the main the people and their leaders stand strong for peace and against militarism. Indeed, the true soul of the Japanese has a charm all its own. They are a people of simple tastes. Nature stirs their deepest emotions. They understand her language. They have a poetic, spiritualized appreciation of a flower, a tree, a landscape, a sea

scene, a summer sunset, or the moonlight on the snow. They have a genius for art and poetry, and a wide range of artistic gifts. They are generally thoughtful, courteous, and kind. These characteristics make poor material out of which to create a rampant militarism. Intense love of country may lead them astray for a season, but eventually their nobler self will assert itself.

The World War, moreover, was a great disillusioner. It proved to the Japanese that they have no close monopoly on bravery, and that men of other nations are as ready as they to die for their country's cause. It showed them that in modern warfare victory entails as much hardship as defeat, and that the victor is not necessarily a gainer. Also, it did wonders in awakening the people to an international outlook.

The demand that the government reverse its policy and adopt a positive peace program comes from many quarters. Parliament, prefectural governors, the press and publicists are urging the limitation of armaments both on sea and land, and a reduction of the back-breaking taxation. The liberal press is pouring volleys of censure into the militarists' camp. In the past big business flocked with the men that made war. Many of the great corporations piled up vast sums through combinations with the militarists. Now, a new type of business man is coming to the fore. He sees that friendship between nations is the only

basis on which to build a stable commercialism. During the Washington Conference twenty-one industrial magnates, representing Japan's Chambers of Commerce, and controlling concerns capitalized at eight billion yen, headed by Viscount Shibusawa, the Japanese J. Pierpont Morgan, made a special trip to America in order to throw the weight of their influence behind the Washington Conference arms limitation program.

Even men in military circles have come under the spell of the new day. Listen to Captain K. Mizuno: "Some time ago I wrote a book entitled *The Next War,* which had for its basis an imaginary struggle between Japan and the United States. Times have changed, however, and I am happy now to publish in the *Central Review* an opinion differing much from the one I held at an earlier time. I can express this new opinion best by saying it is most fortunate that the earlier book is now out of print. I should deeply regret if any one reading it still harbors the ideas it contains. The World War was made possible by a false patriotism, and in that war many learned for the first time the full extent of its terrible effect. It is gratifying to observe now that many campaigns are on foot to encourage international coöperation instead of international strife."

The men who steered Japan's ship of state through the rapids of the Restoration in 1868 and across the Meiji period are to-day old men whose

days at the wheel are ended. The students are the nation's real torch-bearers. They have sensed the new spirit that is sweeping across the world. The following sentences taken at random from students' letters leave no doubt as to where they stand. One writes, "I am very glad to say that I failed at the examinations for conscription." Another wrote: "I have served in the army for one year. I always consider this subject with uneasiness and as uninteresting." Another, "Young Japan is not a hole of militarists, but a nest of humanitarians. We must drive out the militarists in every country." Still another: "We are not fond of war. Militarism and bureaucracy were and are a dirty worm in Japan which is decaying the development of true Japan. The young Japanese are going to destroy it and make a true country where peace and happiness reigns and righteousness has the deserved might."

The government is falling into line. It is faithfully living up to the agreements made at the Washington Conference. Japan is scrapping her quota of ships. She has redeemed her pledge to restore Shantung to China. She has withdrawn from Siberia. The pressure of the people has brought about a reduction of 60,400 officers and men in the land forces, and the army budget has been cut by more than $23,000,000 for the year 1922-23. The withdrawal from Shantung made $10,000,000 of this cut possible. Japan has de-

cided to turn from its dreams of Empire and to build on a foundation of friendship with its neighbors near and far. Significant of the new temper is the fact that the Department of Education has just revised the primary school readers and histories, eliminating militaristic ideas and substituting sentiments of good-will toward other nations.

The sands of the militarists are running low. Institutions, such as the Elder Statesmen, which buttressed militarism, are passing away. The Elder Statesmen until a few years ago were all powerful. Cabinets rose and fell at their command. They recommended the present premier, Admiral Baron Kato. The Emperor invited him to organize a cabinet. But he did not accept until he had established working relations with the majority party in the House of Representatives. The break with past policies has not been as abrupt as it appears. The change has been coming gradually. This insures its genuineness and permanency. The militarists began their retreat long ago. They covered it, however, with a smoke screen. Now that the smoke is clearing away, the liberals and the people are seen in possession of advance ground. It is not safe to survey the present situation through glasses of too rosy a hue. The reactionaries will die hard and do a lot of damage in the process. But the people will fight on until they win, and they will win.

3. In the Outlook on Life

When Japan was forced out into a world fellowship, she found herself centuries behind the nations of the West, not only in armaments, but in commerce, in industry, in politics, and in education. She determined by forced marches to retrieve the past and take her place abreast of the West along these lines. For threescore years she poured into this task her keenest thinking, her last ounce of energy. Throughout the whole Meiji Era the national goal was to transplant to Japanese soil the scientific and material civilization of the Occident. The whole nation was absorbed in the effort. We know the result. In two generations, Japan has made an advance such as it took America and Europe as many centuries to cover. Call her progress superficial if you will, it still stands without a parallel in the history of nations.

The early leaders saw and were dazzled by the outward splendor of Western civilization. They failed to probe and discover its essence. Preoccupied with the task to which they had set themselves, they forgot that a nation has a soul. Gradually all of the ills which beset a materialistic development began to break out in both national and individual life. Ethical standards began to slip. Character began to break. Repeated graft scandals shook the land. A brood of mushroom mil-

lionaires appeared, whose luxury and mad extravagance shocked the thoughtful and angered the poor and those who toil. Capitalism and labor clashed. The sex problem became acute. Socialism of every grade, anarchism and feminism appeared. The backwash of the World War swept Japan, and, as in every land, many of her people became money mad, luxury-loving, and pleasure intoxicated.

There are signs, however, that a saner mood is returning. During the Meiji Era men of action were in demand. If a man could do things, the mantle of forbearance was thrown over his character and conduct. There were men in high places who cared naught for morality and religion. Their lives were whited sepulchers. That tribe has not vanished. However, to-day character is a magic word. It is on every one's lips. In books and magazines it is printed in blazoned letters. The shortage of character is universally lamented, and men with moral earnestness hold first place in the people's affection.

To many, a mere materialistic civilization has lost its charm. Mr. R. Tokutomi, a literary light, in his novel *The Twaddle of the Earthworm,* sings a song of lamentation over the scenic and artistic decay and destruction which he sees overtaking Kyoto, the ancient capital. "In the name of utility, progress, and prosperity, they calmly burrow into thy bowels, O Mount Higashi, the

priceless, disturb Lake Biwa's peaceful waters, ravish Mount Takao, bring sights unseemly to Mount Arashi the fair, profane the ancient capital's narrow ways with trams that rattle and slay. Grief lays hold upon me! Sorrow overwhelms me! My beloved Nippon deteriorates into a land without a soul, and the ancient city is outraged in the name of a materialistic civilization of men who are mad!"

A higher human note is being struck. Mr. T. Arishima, a noted writer, has sold his landed estate and is using the proceeds, amounting to a million yen, to relieve the poor. He has returned to the simple life and is supporting himself by his pen. Prince Ito, Count Y. Yanagiwara, Marquis Nakayama, and Mr. T. Kume, a veteran in the business world, have all given up their palatial residences, moved into modest homes, and divided up their spacious grounds in order to help solve the problems of congestion and housing. Mr. I. Nishimura has contributed his whole fortune of between 500,000 and 1,000,000 yen to the building of a school where "a new education shall be given to women and a new womanhood built." Baron Sumitomo, one of Japan's wealthiest bankers, convinced that "business men are too much engrossed with their pecuniary ambitions," has donated his princely home with its wonderful gardens, valued at millions of yen, to the city of Osaka for a people's art gallery. He himself will

occupy more simple quarters. Mr. K. Matsukata, the shipbuilder, is presenting Tokyo with a twelve million yen art gallery. Gifts by men of wealth for founding public libraries are not uncommon.

A nation's soul can best be known by the heroes which it honors. The men that fire the imagination and win the admiration of many, both old and young, to-day, are not those whose military genius won great victories on the fields of battle, or statesmen who built vast empires; but men who were great in soul and moral purpose. Religious reformers like Honen and Shinran, the Martin Luthers of Buddhist history in Japan, Sakura Sogoro, the champion and martyr of the peasant's cause, Sontoku, the Apostle of the "Simple Life," these ancient heroes of the soul have, in recent years, become the ideals of many. Of other lands, men of the type of Washington, Livingstone, Gladstone, and Lincoln are the subjects of their hero worship. Japan is listening again to the voice of her soul. The tides have set in strong toward a new idealism.

4. In Spiritual Life

How about Japan's heart as she stands at this turn of the trail? Confucius, the Chinese sage, worked out a system of ethics with the nation and the family at the center. In it there was no place for God. Loyalty to the Emperor and filial piety were the sum and substance of the law of life.

There was no higher duty, no profounder morality. Japan took over this moral code, and it is woven into the warp and woof of her ideas and ideals. The majority of the early leaders of modern Japan were Confucianists to the core. Moreover, they were enamoured of the agnostic philosophies of the West. God had no place in their thinking. They cut loose from all religions, old and new. They boasted that they were building in the Orient a great secular state into which there should go nothing but the genius and intellect of man. God and religion alike were abandoned.

The wreckage of ethical standards, character, and manhood caused by a materialistic non-religious development has, however, shocked many of the nation's thoughtful men and women. A sort of religious renaissance is on. The fires of Japan's heart which had died down to a dull glow have flared up into a living flame. The people have begun a new search after God.

This new religious interest has filled the land with false gods and superficial faiths. Systems built upon superstition and fanaticism have been launched. Mesmerism and hypnotism have appeared in religious garb, and the voice of false prophets is heard far and near. Spiritually restless, seeking a lifting of their hearts' burdens, multitudes have followed these flickering lights.

The old pagan faiths have felt the quickening

CAPTAIN BICKEL'S "GOSPEL SHIP" IN THE "SEA WITHIN THE STRAITS"

ALONG THE SHORE OF THE INLAND SEA, DIGGING SHELL FISH

of this new religious life. They are passing through a sort of revival. Shintoism, the "Way of the Gods," is Japan's most primitive religion. It is a mixture of emperor, ancestor, and nature worship. Its gods are the Imperial line and innumerable ancestors whose lives were made memorable by great deeds. Its only moral code is loyalty to these. It has no teaching concerning a future life. It is a non-ethical religion, without a consciousness of guilt, and lacking an urge toward personal virtue. Its sense of sin is removed by a washing with water. Its prayers are for the warding off of calamity and evil, security for the household, bountiful harvests, journeying mercies, and for cleansing from defilements. To all intents and purposes it is a state religion. Even so eminent a scholar as Dr. G. Kato of the Imperial University pronounces the Emperor divine, and the present revival of Shintoism takes the form of an effort to foist emperor worship upon all the subjects of the Empire. As a religious-patriotic cult, it has undoubtedly fostered the spirit of nationalism, which has helped the nation to pass through all the kaleidoscopic changes of the past seventy years an unbroken unit.

Buddhism came to Japan from China in the sixth century. In contrast to Shintoism, which is sterile and colorless, Buddhism has both ethical doctrines and a positive faith. Its philosophy of life is elaborate and deep, but it has no personal

God to whom the heart can appeal, with whom it can commune, and walk, and work. It has no ever-living, every-working, ever-present Savior to whom the soul burdened with sin may turn. It is a religion of despair and negation. Its pessimism crushes out of the soul all desire for existence. It looks upon this world as a place of pain and evil, and the source of every sort of sorrow. To it, life is an empty, unceasing round of birth, old age, disease, and death. There is no continuous development either for the world or for the individual. Both move in cycles. They go forth only to come back to the place from which they started. History simply repeats itself. For the individual it offers no rights. He has no liberty, and is forever doomed to bondage. There is no personal, eternal existence of the individual soul. It is not above nature and, being linked to nature, to nature it returns. It teaches that release from existence is the highest boon. The only star of hope to which it can point the traveler bound for eternity is the ultimate annihilation of the personal self and a re-merging into nature, the great first cause. This is its heaven, its home for the soul. Although there are priests who are well educated and have high ideals, the majority are so ignorant and often immoral that they have forfeited the confidence and respect of intelligent people. Buddhism as a system contains much that is good. It is a sad fact, however, that where

its influence is the greatest, there the intellectual, moral, and spiritual life of the people is the lowest.

These are the faiths and the prophets that would guide the awakening heart of Japan. That these pagan faiths have functioned in the past and brought solace to multitudes of souls cannot be denied. That they are utterly powerless to satisfy innumerable enlightened hearts here today also cannot be gainsaid. Professor Asao, dean of the Mejiro School for Girls, in a recent religious survey of the students of that institution found that although 76 per cent came from Buddhist homes, "practically all of them are now renouncing that faith. The women students of Japan are rapidly growing away from the old religions of the country and are seeking new beliefs and ideals in an attempt to satisfy the cravings of their minds." To a far greater degree is this true of Japan's young men.

A young laboring man, opening his heart, said, "Over and over as I go about my work, hard work, I look up into the sky and wonder if there is anyone who knows, anyone who understands, anyone who cares."

A student, attracted by the music, entered a Christian church and listened to a message on "Power." After the service, he sought an interview with the speaker. "Power!" he exclaimed. "It was the search for heart-power that brought

me to Tokyo. I have sought for it at Buddhist temples and Shinto shrines. I have pored over books and inquired of men of great minds, but I am still without power, fighting a losing fight with sin. If Christ gives men power, I beseech you guide me into His presence to-night." He found Christ and he found power.

There was another young man, fine in face and form, who drew back the veil of his inner life. "Three years ago," he said, "I entered the Imperial University, high in hopes. In a short time I will reach one of the goals in my life, but alas, these last months I have awakened again and again in the midnight hour, conscious of a great hunger in my heart; I cannot, I simply cannot face life and its responsibilities with this unspeakable hunger gnawing at my heart."

Many of Japan's awakened hearts are not turning to the faiths of their fathers. They are looking out into the dark and trying to discern the Father's face. They are looking up into the sky with a great doubt obscuring their vision. They are facing the future borne down by uncertainty and dread. As of old, they cry, "My heart thirsteth after God, for the living God; when shall I come and appear before God?"

5. The Way Out

In seeking a way out, there are those who are listening to the whisperings of the past. One

leader asserts that the only solution of the problems which beset Japan as she stands at the turn of the trail is "a revival of the pilgrimages to the Imperial Shrines of Ise and Meiji." The latter shrine was built but a few years ago at a cost of twenty million yen, to receive the spirit of the late Emperor Meiji. Last year it had 3,321,500 worshipers, averaging 9,100 a day. Another rejoices "that pilgrimages on the part of old peoples' societies have become popular of late."

Japan, however, is not marching backward. She is on the upward trail with her face toward the future. The voices of those of her leaders who have spoken from the pages of this book, have had no uncertain ring. Scores and hundreds of others who stand in places of power, had they an opportunity, would sound the same note. Japan needs Christ. To solve the problems which she as a nation is facing, she needs the ideals, the spirit, the dynamic, and the life which He alone can give.

The way out for the individual points the way for the nation. Let us turn from theorizing to the testimonies of some who have found a sunlit trail out of the darkness into the light. These experiences, taken entirely at random, represent a cross section of the heart of Japan.

A man in industrial life said: "A sense of need lay like a pall upon my soul. Long and wearily I sought for something that would satisfy, but

distress and agony piled high in my heart. Being in charge of laborers, I tasted of life where it is rough and raw. Illness led me to the Christian Church. There, as a child lays its hand in its mother's, I put my hand in God's, and in spite of darkness and doubt he has led me out into newness of life."

A student of the Commercial University said: "I had recognized that a great power was back of this universe. But when I was told that this was God, that my life could be linked to Him, and His power brought into my life—that to me was the Gospel of Gospels. As I followed Christ through his week of passion and saw His love and His suffering, the meaning of God's love began to dawn upon my soul. The change in my life has been great. Through Christ I see both my littleness and my greatness, and I am on the way to the realization of my higher self."

Mr. Onomura's groping in the dark, seeking for the way out, is representative of a growing number. He has experienced deeply of life from both the Buddhist and Christian angles. "For generations my family had been Buddhists. Well do I remember how in my childhood, my mother daily made me kneel before the Buddhist shrine in our home, while reverently she clasped her hands and worshiped. A certain experience drove me into the depths of pessimism. Hope vanished, and the joy of life withered. Every emotion in my breast

and brain died. Within and without I could discover nothing that had meaning or value. Everything was gloomy, dark, cold, and lonely. Life became unbearable, and death offered a joyful release. Yet I could not bring myself to take the final step and passed my days in darkness.

"Finally I made up my mind to drown myself. As I left the house, I saw my mother at the well drawing water. When I reached the river, it was flowing quiet and deep. As I stood looking at the water shimmering dimly in the dusk, I felt as though eternal peace lay but one step away. My breath came hard, as though a stone lay on my bosom. My mind was strangely clear. Just then, there flashed into my mind the image of my mother at the well. I thought of my parents. The tears flowed down my cheeks. In the brief space of life that still remained to them, their hopes were centered on me. Should I thus through a selfish death, betray and wound their kindness and love? To them the wound would be fatal. I stared at the water. The uplifted faces of my father and mother seemed to be reflected in the waves. My heart stopped its beating. I could not die. Saying to myself, 'Until I have seen my parents cross the dark river, I cannot die,' I threw myself upon the embankment and wept.

"From that time my search for religion began. If I was to live, I could not continue in this state of mind. Necessarily I turned to Buddhism. At

once, however, I ran up against the outstanding characteristic of that teaching—pessimism—and my feet came to a sudden halt. I had not turned to religion to learn how to hate and turn my back on the world. I had come to discover if there was anything in life that made it worth while. But this teaching not only was hopeless at this point, it deepened my despair. In dejection I turned away.

"I came to the religion of Jesus. I could not understand the Bible and doubts grew by the hundreds. But one day I discovered a marvelous passage. 'Why should you trouble over clothing? Look how the lilies of the field grow, they neither toil nor spin, and yet, I tell you, even Solomon in all his grandeur was never robed like one of them. Now if God so clothe the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will he not much more clothe you? Oh, men, how little you trust him!' When I came to this, my heart was struck with wonder. How different was this from the Buddhist teaching! Looking at the same flower, the one that reads, 'If God so clothe the grass of the field which blooms to-day and to-morrow is thrown into the furnace,' takes hold of God's love and makes one feel that life is full of hope; while the other sings, lamenting the heartlessness and brevity of life:

Asu ari to	
Omou Kokoro no	The cherry blossoms of our heart,
Ada-zakura	Our joy of morrow's morn,
Yo ha ni arashi no	Ere night has half its journey made
Fukanu mono ka wa.	Are scattered by the storm.

"I felt that I had come into the world, not for pessimism and gloom, but for life. In order that I might live, I was on my knees in the darkness, seeking for light. Hence this passage stirred my soul like a revelation direct from heaven. The hope began to root itself in my soul that I would find what I was thirsting and searching for in the religion of Jesus. The passion of my search now burst into flame. One Easter morning eighteen years ago—ah, that was indeed a resurrection day for my soul—I was baptized into the name of Jesus. Thus it came that I embraced, not the faith of my fathers, but the religion of Jesus. And now, for this, with tears of gratitude, I never cease to lift my heart in thanksgiving to God."

He found the way out, and not for himself alone. As a minister of the Episcopal communion he has stood for years where the darkness is dense, and holding his torch on high, has lighted the way for many out of a long weary night into a glorious day.

Japan has not yet attained. Like people everywhere the Japanese have still far to go. But they stand to-day at the turn of a trail which heads towards the heights, and in following it, they need the light of Him who lighteth every man.

FROM A DENOMINATIONAL LEADER

I strongly believe that it is the mission of the churches in Japan to go forward in occupying untouched fields and reach the people who never heard of the blessed gospel of Jesus Christ. There are so many Japanese yet to be Christianized. We have a tremendous opportunity and a stupendous task. Japan must be Christianized now, and then she will become a channel of blessing to the Orient. Let us advance hand in hand and shoulder to shoulder for the evangelization of the Eastern nations. We most earnestly desire to maintain cordial relationship and hearty coöperation between the churches in the United States and Canada, and the churches in Japan.

DR. K. UZAKI
Bishop of the All-Methodist (North-South-Canadian) Japanese Church

VIII

JAPANESE CHRISTIANITY IN ACTION

1. On the Second Lap

A STUDY of the men and movements that have planted Christianity in Japan here issues in an overwhelming conviction that God was and continues to be the great initiator and mover in it all. No longer can men say, "If Christ came to Japan." He has been here. He is here. There may be traced clear across this island Empire a trail that is ablaze with His glory. As truly as He trod the winding paths of Palestine two thousand years ago, so during the past sixty years has He been walking up and down the terraced hills, the fertile valleys, and through the teeming cities of Japan.

The membership of the Japanese Christian church is not large. There are 232,894 communicant members in Japan proper—including 75,983 Roman Catholic and 36,894 Eastern Orthodox Christians—out of a population of 57,656,000. The total Christian constituency, adding those who are not full communicant members, is 255,433. Korea, with an additional population of 17,059,358 adds another 91,818 Protestant Christian communicants and a total Christian constituency of more than 200,000 to the roll of the Christian

army in the Japanese Empire. There is a steady growth in numbers. From 1915 to 1920 there was a net increase of 45,867 members in the Protestant churches of Japan proper. During the last eight years the membership increased 85 per cent and the ministry 17 per cent. There are now 1,652 Japanese ministers exclusive of those in Korea, which number 933.

The indigenous Japanese Church is not only growing in numbers, it has begun the second lap in its onward march. Christianity has begun to run in the blood of the Japanese people. Second and even third generation Christians are to be found in increasingly great numbers. To them the pagan faiths are almost as foreign and strange as to a citizen of another land. They are therefore infusing new life, raising new ideals, and making the Christian movement a natural growth out of Japan's own soil. In a land where the national spirit is as strong as it is here, the magnitude of this asset can be neither measured nor imagined.

With this new self-consciousness has come also a new sense of responsibility, a new passion, and a new will to work. With but few exceptions Japan's 2,729 Christian churches and preaching places were started under the direction of missionaries and in the early stages financed, in all or in part, by funds contributed from abroad. Today 390 of these churches are manned, governed,

and financed entirely by the Japanese Christians. Toward their budgets in 1920 all of the Christian churches in the Empire raised from Japanese sources $795,015, and this sum is fast climbing upward. The year before it was $514,030. This is an increase in giving of almost 55 per cent in twelve months' time. During the past eight years the grants for evangelistic work in Japan from foreign missionary organization grew 35 per cent. In the same eight-year period the giving of the native Japanese church increased 370 per cent.

The genius of the Christian religion is its spirit of expansion. When it ceases to reach out and evangelize, it dies. The Japanese Christian Church has in large sections seen the vision and caught the spirit of its Lord and of His followers throughout the centuries. It is a propagating church. It is pushing its outposts into unentered fields and creating an ever-widening circle of evangelistic activity. When the close margin between the meager earnings and the actual necessities of life of the great majority of the Japanese Christians is taken into consideration, their gifts for Kingdom extension at home and abroad bear eloquent testimony to the genuineness and earnestness of their faith. Not to mention the splendid activity of the smaller Japanese Christian denominations, the three largest—The Church of Christ in Japan (Presbyterian and Reformed), Kumiai (Congregational), and Methodist—con-

tributed in 1920 a total of $74,877 for evangelistic and educational work and for the support, in full or in part, of 155 of their own missionaries in different sections of Japan proper, Korea, Manchuria, and China.

Japanese Christianity has passed the experimental stage. The day has not yet come when men and money from abroad can be withdrawn, but it is this spontaneous natural growth from within that writes hope in shining letters across the future of the Christian movement in this land.

2. The Outreach of Christian Influence

The influence of Christianity on the life of Japan cannot, however, be fully measured by the size or strength of the Christian Church; it ranges far out beyond the Church and touches every phase of the nation's life. It is estimated that no less than a million of the Japanese people are studying the Bible, and to a greater or less extent are making its teaching the rule by which they live. Christianity is raising the level of home life and giving the women of Japan a new status, not only in the family, but in the larger circle of educational, social, and national interests. The literature of the day is shot through and through with Christian ideas. New standards and ideals which have their source in the Christian view of life are permeating the nation's thinking on educational questions. They are reconstructing its social, po-

litical, and industrial order. They are creating a new international mind.

The leaven of Christian ideas is at work even within the pagan faiths. The priests and followers of Buddhism and Shintoism have attempted to graft on to the old faiths various Christian views and teachings. Originally the Japanese words for such concepts as God, sin, savior, salvation, individual, personality, character, had none of the Christian content. To-day even in Buddhist and Shinto thinking and speaking these terms are being clothed with the Christian meaning. Professor Saito of the Imperial University is authority for the statement that, "the Christian phraseology is so widely used that even the lives of Buddhist priests are written with a Christian coloring. Sometimes the sayings of St. Paul are put into the mouth of Shinran"—the Martin Luther of Buddhism.

Under the impetus of these dynamic ideas the pagan cults are experiencing a new birth, and we are witnessing a revivified Shintoism and Buddhism. Christianity is also the teacher of these pagan faiths when they plan their program of activity. The Buddhists have organized a Sunday-school movement and report 6,928 Sunday schools and children's clubs with an enrollment of 788,146 pupils. While this report has to be taken with considerable reserve, it is most significant that they have taken over the Sunday-school idea, use

picture cards and lesson leaflets extolling the virtues of Buddha and inculcating his teaching, and sing hymns set to Christian music, in some cases merely substituting the name of Buddha for that of Christ. They have also organized on a nation-wide scale a Buddhist Salvation Army, a Young Men's Association, and a Women's Society. They are branching out along Christian lines in welfare work for the poor. The time was when the pagan religions looked upon Christianity as an arch foe to be met by direct attack and repelled at any cost. So strong has been the Christian impact that methods have changed and to-day the old faiths are endeavoring to modernize their teaching and program and to become a constructive force in the nation in accord with standards set by Christianity.

Through its educational forces Christianity is extending its influence into every corner of the Empire. There are over 10,000 boys and girls in the 304 Christian kindergartens, and 182,563 children are attending the 3,042 Sunday schools of the Empire. There are 247 Christian educational institutions above kindergarten grade which reach 45,000 young people every year. The seven principal Christian colleges alone have an enrollment of ten thousand students. Not only are all who attend the Christian institutions, whether kindergarten or university, brought immediately under Christian teaching, but through them the message

JAPANESE CHRISTIAN LEADERS REPRESENTING MANY DENOMINATIONS

A GROUP OF TOKYO BUSINESS GIRLS

and influence is passed on to the many hundreds of thousands of fathers and mothers, sisters and brothers in the homes from which they come.

The large place which these hundreds of Christian schools for both men and women have made for themselves is indicated by the fact that while only one half of one per cent of the Japanese people are on the church rolls, five in every hundred of all the young people who are getting an education beyond the primary grades are in these schools under Christian auspices. Of the educated Japanese one in a hundred have accepted the Christian faith, while the average for those who have not had the privilege of a higher education is only one in a thousand. The fact that Christianity has thus spread among the people who think and lead explains its influence on social and national customs, standards, and life.

3. Christian Torchbearers

The strength and sweep of any movement can best be determined by the personalities which make up its leadership and the men and women who align themselves with it. Only sixty-four years have passed since the launching of the Protestant Christian movement in Japan. Yet both in the pulpit and in the pew there are those who in culture, in character, and in faith are the peers of their fellow-Christians in the West.

Christian men are to be found in high positions

of state, in the House of Peers, and in the Lower House of Parliament which now has more than a score of them among its members. On the judicial bench, and in the army and the navy there are many Christians whose names are honored throughout the Empire.

We should expect to find Christian men and women occupying positions of authority and influence in the educational world and, if space permitted, a long list of names could be given to show that such is the case. Even in the Tokyo Imperial University, which in the old days was a hotbed of agnosticism and anti-Christian sentiment, there is a distinguished group of Christian professors, and on the faculties of other Imperial universities similar groups are found. The large company of Christian leaders who as presidents and professors of the Christian schools and colleges bring distinction to their institutions are held in high regard by all classes in the country and some have won fame abroad.

In the field of medicine the Christians are notably represented and rare indeed is the church that does not have a physician among its members. The movements for social reform and temperance have the staunch support of the Christian forces; indeed, the very spirit that brought about these movements and maintains them comes in large measure from Christianity and some of the outstanding leaders are members of the Church.

One of these—Madam Yajima—has appealed strongly to the imagination of the West and has won international fame. This tireless temperance worker and lover of peace, at the age of ninety, made the long trip over sea and land to Washington in order to voice the eager longing for peace of the women of Japan and to put their influence in a personal and positive way back of the Conference for the Limitation of Armaments.

One of the most interesting and hopeful evidences of the influence of Christianity is the number of Christian men prominent in the industrial life of the nation who in their business methods and in the treatment of their employees are giving practical expression to the teachings of Christ.

Finally, in that strategic place of influence, the Christian ministry, there is a company of men who would rank as leaders among the Christian forces of any land and who make their pulpits throb with the power of their message and their personalities.

Thus along every walk of life go the Christian torchbearers. A goodly number bear the torch aloft in high places; a far greater number hold it steady in the darkness where the common people move.

4. Where the Missionary Comes In

The Japanese churches, with their organized life and work, form the major part of the Chris-

tian movement in this land. In a true estimate of the forces which have given Christianity its position of influence in this Empire, first place to-day must be given to the Japanese Christians. Without their sacrifice and service, Christianity could never function here in the far-reaching way it is now doing. And the deeper Christianity sends its roots down into the heart of this nation's life, the greater will Japanese leadership bulk in the Christian movement.

However, the missionaries won and trained practically all the Japanese leaders, and since the first Protestant missionaries set foot on Japanese soil in 1859, the missionary contribution to the Christian task has been an important one. In the earliest days when the missionaries were restricted in their residence to the open ports, Dr. G. F. Verbeck and Dr. S. R. Brown gathered around them young men who were to become the makers of modern Japan and directed their awakening minds to Christian ideals. Up and down Japan's cities, far out over her rural stretches, here and there upon her three thousand islands, it is the missionary with his Japanese evangelist-helper, who has blazed the pioneer's trail, plowed the virgin soil, and sown the first seed of the gospel. With rare exceptions, the self-supporting, self-governing churches, which to-day all over the land are making such a fine contribution to the Christian conquest of the Empire, were organized

under missionary activity and direction. The 551 Christian schools from kindergarten to university grade, that are to-day molding the life of a large section of Japan's youth, were, for the most part, founded by missionaries, and many of them still lean heavily on the missionary both for teaching and administration.

The missionary has also pioneered and is still pioneering in other fields. In the early days Dr. J. C. Berry inaugurated the work of reforming the unspeakable prison conditions which then prevailed, and to-day Miss A. C. Macdonald is doing a unique work for prisoners.

Miss H. Riddell, a cultured English woman, for twenty-eight years has been pouring out her life for the lepers, of whom there are said to be 60,000 in Japan. Her Christian leper asylum at Kumamoto, constantly crowded, is a haven for these unfortunates doomed to a lingering death. She and other missionaries have done much to prevail upon the government to establish five isolation leper asylums in different parts of the country and have secured an open door for Christian work in all of them. The Japanese fear leprosy more than death. Many look upon lepers as heaven-cursed and refuse to touch or befriend them. The story, therefore, of Jesus touching the leper needs only to be told to win these broken lives for Christ. Of all who have died during these long years in the Kumamoto home, only six

were non-Christians. Here is now being built the first leper church in Japan. A laboratory costing $16,000—the gift of the Japanese—has been erected for research in the treatment of this fearful plague.

Dr. John Batchelor, of the Church Missionary Society, is doing pioneer work for the Ainu—the aborigines of Japan. They are a bushy-bearded, long-haired tribe who were driven north from island to island by the invaders of pre-historic times. They hunt, raise, eat, and worship the bear. Living in their miserable vermin-infested huts, Mr. Batchelor learned their language and reduced it to writing. He then translated the Bible into their tongue, wrote hymns and tracts, and blazed a path over which many have advanced from worshiping the bear to an earnest following of Christ.

Through the work of Dr. U. G. Murphy in behalf of the "White slave," and as a result of his agitation, a law was passed which enables these victims of vice to break the shackles that bind them and escape from the hell into which they have been cast.

Mrs. A. K. Reischauer has been a leader in introducing the deaf oral system of speech into Japan. A serious illness deprived her own daughter of the power of speech and hearing. This bitter experience led her out into service toward the parents and children in similar sorrow all over

Japan. By founding a school for deaf mutes and introducing the deaf oral system, she has given life a new meaning for this class.

In settlement and factory welfare work and in work for the poor, the missionary also stands on the front line.

What of the future? Is the missionary still needed in Japan? Emphatically, yes! The Christian movement is still young and lacks the momentum which only years and experience can give it. The great majority of the Christian churches are still in the throes of solving the problem of the support and efficiency of their local work. Until the home base is well established, the launching of an aggressive evangelistic program into the unreached fields of the Empire is all but impossible. Great numbers of other churches are still weak. A whole generation or more will necessarily pass before the Japanese Church can evangelize the great untouched rural population.

Moreover, the time when the Japanese Church will be able to take over the Christian educational institutions is still remote. In the matter of providing the running expenses of these institutions they have already passed the fifty-fifty basis. In 1920 the working budgets of these schools, for the Japanese staff only, called for an expenditure of $525,172. Of this amount $267,340 was raised from Japanese sources, and $257,832 provided from abroad. It is not, however, simply a ques-

tion of financing the working budgets. These schools must be enlarged in buildings, equipment, and faculties and made to adequately meet the golden opportunity now presented of Christianizing young Japan. Such an opportunity must not be lost. Still other fields are far beyond the present resources and strength of the native Japanese Church.

Yes, Japan still needs missionaries. But any who are eager for the limelight, who have a passion to rule, or who are possessed by a sense of race superiority, should not apply. Japan needs carefully chosen men and women of the John the Baptist type and temper, such as will be willing to decrease in order that the Japanese Christians may increase in Kingdom leadership; who will be willing to act, not as superiors and superintendents, but as friends, colleagues, backers, of the Japanese workers; who will supplement the work of the Japanese churches rather than supervise it; who will have the spirit and daring to reach out after the classes and masses still unshepherded.

There are wide gaps in the line of the Christian occupation of this island empire awaiting the young manhood and womanhood of America and Canada. "The best-is-none-too-good" day is not past in Japan. Here the best is absolutely essential. The time was when the fact that a man was a Westerner gave him a place of prestige. That day is gone. To-day the only things that count

are ability, culture, genuineness, sincerity, character, consecration, and faith. With these as his credentials, each man has to make his own place. And that place will be just as large as he can create and is worthy to hold—no larger, no smaller. Tact, simplicity, modesty, and a warm heart, will go a long way with the Japanese. Formalism, professionalism, and lack of soul and zeal in religion they soon detect and reject. The training and preparation of the future missionary to Japan must be of the very best. Even at that he will often find that by his side there stands a keen Japanese whose training excels his own. For foreign missionaries of a type such as these there is a crying need. To them we must look to reënforce the Japanese and "carry on" until the Christian banner floats in victory, and this nation, so pivotal in Far Eastern and world affairs, shall be fully occupied for Christ.

5. The Unfinished Task

The evangelization of Japan has been well begun, but only begun. The great bulk of Japan's population is agricultural. Over 27,000,000 of her people are tillers of the soil. Of this great block which forms the backbone of the nation, not only in population, but in stability of character and in moral fiber, eighty per cent is as yet untouched by the gospel message. Until the Christian movement establishes itself among these folk of the

fields, its task in Japan is but little more than started.

Christianity's greatest progress is registered in the cities. But the phenomenal growth of Japan's cities during the last decade has far out-stripped the advance of the Christian Church. The result is that in the cities there have sprung up great residential districts, vast crowded industrial sections, busy commercial centers, and congested slums, all of which are unreached by the Church's present program. There can be no Christian Japan until the millions who crowd her cities are evangelized and won.

Then there are classes which still lie far out beyond the present bounds of Christian activity; they are at the top and the bottom of the social scale.

Most of the converts to Christianity have been recruited from the great middle class, students, teachers, and professional men. The nobility and the wealthy must be entered among the neglected classes. There has been no adequate effort made to reach them in the past, and the present Christian program includes no far-seeing provision for getting the message to those of high social rank. The 3,351,407 factory and industrial workers, to whom life spells toil and misery, the 1,399,600 fishing folk, the 465,200 miners and 255,000 sailors are still waiting for the coming of the Christian evangel and the gospel which gives to men,

women, and children a fuller, freer, and finer life.

For the 829,674 people of the outcaste "Eta" class the Christian movement has as yet done nothing. They were originally beggars, tanners, butchers, and grave-diggers. With the introduction of Buddhism and its teaching against the taking of life and the killing and eating of animals, they became ostracized and were looked upon as an unclean people. This ostracism has tracked them across the centuries and still hangs over them like a black cloud. Modern Japan has removed discriminating legal restrictions. Custom and tradition, however, still rob them of their freedom. Their educational opportunities are limited. It is impossible for them to shift their place of residence from the 4,390 restricted districts into which they are crowded. Social ostracism prevents their entering the common trades and their intermarriage with the Japanese. Doomed to bear the stigma of an outcaste class, they have a low moral sense, little self-respect, and no ambition for progress. Buddhism alone has had a heart of compassion for this unfortunate folk. Christianity has not even turned its face in their direction.

For these masses and classes Christianity must come with an evangelistic fervor and a social passion. The simple preaching program of the earlier days must be broadened and enlarged. Preaching of the gospel there must be, in season and out of

season, but the gospel must be given hands and feet and incarnated in lives of lowly ministry that the common people and those who toil may understand. The individual is the unit, and must be sought and saved, but the Christian Church must take homes, institutions, communities, and classes into its heart and strive for their salvation if it is going to function effectively amid the complexity of Japan's modern life.

In numbers, the pagan faiths overshadow Christianity. As against the Christian constituency of 255,433, Buddhism claims 48,000,000 adherents for five sixths of the entire population. The fact that with multitudes of these Buddhism is an empty form and purely perfunctory, simply magnifies Christianity's unfinished task. There are 77,444 Buddhist temples and preaching stations as contrasted with Christianity's 2,729 churches and preaching places. While Buddhism has 126,000 priests and acolytes, and there are 14,698 Shinto priests, the Christian working force is made up of 1,652 Japanese pastors and evangelists, 469 Bible women, 1,732 teachers and 1,758 Protestant missionaries. The Buddhist temples and Shinto shrines that crown the hilltops, that are hidden away in every grove, and that stand conspicuous on every street and wayside give ample proof that the Japanese are not an irreligious people. The Japanese heart, like the heart of humanity everywhere, is reaching out after the

Infinite and will know no peace until it rests in God. Japanese Christianity bulks small as compared with the native faiths, both in the number of its working force and its followers; but its dynamic and virile character is attested by the fact that, in spite of this handicap, its influence on the social and national life far exceeds that of the pagan religions.

With less than one per cent of Japan's people lined up within the Christian community, Christian strategy cannot fail to call up the reserves and press the battle along the whole front. Sixty years ago the first missionary pioneers had to force their way into Japan through the back door. To-day the front door stands wide open and from it is extended the hand of welcome to the ambassadors of Christ. For decades official Japan blocked the Christian advance at every turn. In a recent drive for funds made by the W. C. T. U. for the purpose of establishing a Christian settlement in one of Tokyo's slums, the Department of Education of the Central Government donated $10,000, the Honjo Ward administration—the ward in which it is to be located—made a gift of $6,000, the Tokyo Municipality gave $5,000, and Barons Mitsui and Iwasaki, two wealthy bankers, $2,500 each. This is typical of Japan's new attitude toward the Christian faith in its social outreach. The Christian movement in this Empire is standing in one of the greatest hours of

its history. The doors are wide open for a great advance.

With fine faith and high resolve let us not fail to project our own lives, directly or indirectly, into this unfinished task. For in the last analysis, Christianity cannot be propagated, it must be communicated through lives that incarnate the cross and the Christ. The great movements of history which have lifted the world upward and God-ward have all been grouped around Christ-possessed men.

Japan needs Christ for her own sake. She needs also to be Christianized because of the rôle which she is playing in the international drama that is now unfolding in the Orient. One of the best minds of England has said that "the problems of the Pacific are the world problems for the next fifty years or more. There Europe, Asia, and America are meeting, and there the next chapter in human history will be enacted." Japan, awake, alert, and ambitious, standing right at the heart of this new world center will largely determine the character of that next chapter. How different will be the story both for her and for the world, if she is a Japan risen to the call of Christ!

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